THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Paraphrase

On the first part of the 139th Psalm.

Thou, Lord, hast sought my secret ways,
And known me from my earliest days;
Before a thought from me has sped,
Thou knowest what that thought had led;
Thou dost my path and bed surround,
Midst all my haunts thou canst be found.

Before my words their utterance find,
Thou seest them forming in my mind.
My form was fashion'd, Lord, by thee,
Thou gaurd of helpless infancy!
Could *man* display the wondrous skill,
Which form'd me at thy heavenly will?

Should I e'er hope to escape thy power,
And dare rebel in impious hour;
Where should I hide myself from thee?
In what dark grave's intensity?
Could ocean shroud me from thy view?
Thou could'st e'en *there* my guilt pursue.

If with morn's wings I 'd fly away,
Beyond the glaring light of day—
Or, Spirit-like, I 'd soar above,
In ether high, where angels move;
Or seek those depths, that lower hell,
Where none but writhing demons dwell—

Or hide within some passing cloud,
To enwrap me as a silvery shroud;
Or with the strong-eyed eagle soar,
Where Alpin storms and tempests roar;
In *either* case the Lord's right hand
Would drag me back at his command.

If I could reach the uttermost sea,
To hide myself, great God, from thee,
Or soar on winds—hurtling along,
'Mid clouds of sin, and light, and song;
Thy swift-wing'd spirits would find my path,
And hurl me 'neath thy withering wrath.

Thou, too, canst cause e'en night's dark shroud,
To beam as bright as Israel's cloud—
To guide thy children on their way
To regions of eternal day.
Lord! send within this heart of mine
Thy light, thy truth, thy Spirit divine!

Orion.

THE CHURCHMAN.

Archdeacon Wix.—We tender our thanks to this warm friend of our Church for the tracts and pamphlet which he has politely sent to the Churchman. The tracts are termed the Oxford tracts; comprising two series of fifteen or twenty each. They have been lately published at Oxford, and are, many of them, well adapted to repel the errors with which the Church is assailed in the present age, in this country, as well as in Great Britain. They are in general short, and some of them we shall take pleasure to republish in our paper. We give our readers one to-day, not intending to express any opinion on its views and statements, but merely to circulate matter which may prove opportune while the subject of the Episcopate in our own diocese is under consideration.

The pamphlet of which we spoke is entitled 'Thoughts on the building and opening of a District Church at the newly-erected village of Summer-Town, near Oxford, with a few brief suggestions for a profitable joining in public and social worship. Recommending throughout the cultivation of Christian dispositions and the practice of Christian conduct. Addressed to the inhabitants of that village, by a neighbor, resident among them; Author of Discourses of a Father to his Children, and Compiler of a Companion for the sick room.'

This is well written, and with a few alterations, adapting it to our own wants, might furnish us with a useful tract. The following are judicious remarks on a subject which has become rather obsolete.

"A disrespect for the ministers of God's holy word has a powerful tendency to close every avenue to the mind against a profitable reception of that word. Indeed it cannot be expected that God will vouchsafe his grace to those who either despise, or indulge in a propensity to treat with disrespect, and speak slightingly and irreverently of his ministers. That person's heart cannot be right with God, who lightly esteems him who is commissioned with the word of reconciliation. Let no one deceive himself in this matter; for, in despising the minister, we despise Him whose minister he is. If, unfortunately, the conduct of any individuals amongst them should appear inconsistent with their high and holy calling, such being comparatively very few to the number of truly worthy pastors of Christ's flock, they ought never to lessen our regard for the clergy as a body, nor our reverence for the holy office to which they are appointed. And even those, in whom faults are visible, have a claim upon us for their office' sake. We should likewise remember, that they are men of like infirmities with ourselves. We should never suffer our lips to publish their faults, but should endeavor to conceal them from a thoughtless world. They are entitled to our most considerate forbearance, for their situation is awfully responsible, and they should have the benefit of our earnest and unceasing prayers. Let our delight be to converse of the worthy, rather than of the unworthy ministers of religion; and of the blessings derived to their respective flocks, and to the community at large, from their labors and examples. God is my witness, my neighbors, that far from any other feelings than those of deep humility, I would here be permitted to declare, that, from the excellency of parental example and parental instruction, I was very early impressed with that high respect for the clergy, which, I thank God, I have ever retained, and which has been a source of much consolation to me through life. I feel an inward pleasure in the thought, and scruple not thus openly to affirm, that from my earliest years I have always approached individuals of the sacred order, with sensations different from those I feel in meeting any other human being, because I regard them as ambassadors for Christ, and honor them as bearing a message from my God to me."

And the following excellent advice to parents, should be as piously received as it is affectionately given.

"It is painful especially to witness in the world around us, what we cannot always shut our eyes to, the evil example of some parents, and the sad neglect in training their children to orderly and regular habits, and in the fear and love of Almighty God. Such, I would earnestly entreat, as they value their own and their children's best interests and happiness, both in this world and the next, to determine on a different course without delay; let the past suffice for a careless indolence in these weighty concerns, and the following of vain imaginations, and unstable, unsatisfactory practices. In proposing a change of habits, let not seeming difficulties deter you. Though these may at first oppose themselves, yet perseverance in your best endeavors, with the assistance of Divine grace, which will be granted to your prayers, will gradually overcome them, until the ways of religion shall be to you "ways of pleasantness, and all her paths peace." (Proverbs iii. 17.) Set your household a good example, both in conversation, and in conduct. Make this resolution of Joshua's your own, "As for me and my house, we will serve the Lord." (Joshua xxiv. 15.) Exercise parental authority uniformly and firmly; not with harshness and violence, not with angry words and stripes, but with mildness and affection, lead on your children in the path of duty. See that attention to your reasonable commands be in no instance omitted or deferred, as the surest way to have them *readily* and *cheerfully* obeyed. Instil sound Christian principles; not by making religion appear to them as a gloomy task; but while you faithfully set before them the fallen state of mankind by the disobedience of our first parents, and the continued weakness and depravity of human nature in consequence of sin corrupting the heart, perverting the will, and deadening the understanding to divine things, in love win them to Christ; that so, gratitude for redeeming mercy may kindle within them, until abhorring sin, and captivated with "the beauty of holiness," (1 Chron. xvi. 29. Psalm xxix. and cvi. 9,) they may repay all your anxious care by their good conduct, "and glorify their Father which is in heaven." (Matt. v. 16.) This will afford you peace and comfort, both whilst you are surrounded by them in their early years, and when various callings and occupations, shall, in after life, render it necessary for them to separate from you to make their way in the world. But, above all, will it console you in those sad hours, when you will need every support which a well-spent life, in the faithful discharge of every relative and Christian duty, can give—at the near approach of your own death, or when you watch over the dying bed of those dear to you as your own soul."

THE REFORMATION.

One of the first results of the Reformation was the diffusion of Education. The contrast between the children of Romanists and Protestants, came at once to be observed. The latter are educated while the former grow up in ignorance. The same difference still exists, and the causes of it indeed are inherent in the two systems.

"Truly there are more numerous and more excellent pastors and teachers in your highness's dominions than in any other country in the world. Our youth of both sexes grow up so well instructed in the Holy Scriptures and the Catechism, that it affords me the most sensible pleasure to see children learn more, and enabled to believe and avow more, concerning God and Christ, than all the papal colleges, monasteries, and schools heretofore knew, or even yet know. These tender plants form a lovely paradise, planted by God himself in your highness's territories, which has not its equal in all the world besides. The children of God are protected and daily fed with the bread of life in your dominions: the very reverse of which is the case in those of the popish princes. In those countries, however, there are many who look to the *sacred land*, under your highness's sway, with ardent affection and fervent prayers."

ANECDOTE.

"At Limoges one John Cadurcus (Du Quercy), a licentiate in law, having been condemned to the stake, the monk who had been appointed to preach, as was customary on such occasions, gave out for his text, 1 Tim. iv. 1, 'In the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' Cadurcus, on hearing this, cried out, 'Go on to the next words—the words immediately following!' On which the monk stood confounded, and the condemned man proceeded, 'If you do not go on, I will: "Speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats:"' and he then enlarged on the words to the assembled multitude, applying them to the well known impositions of the Church of Rome. He afterward suffered death with constancy.—*Scultetus.*"

CHARACTERISTIC LETTER OF LUTHER TO MELANCTHON.

"Grace and peace to you in Christ! My dear Philip, I am quite at a loss what to write to you, so much do the thoughts of your vain and sinful anxieties repel my attempts, and convince me that I speak to the deaf. This is owing to your trusting to yourself alone, and having no confidence in me or in others. I will declare the truth. I have been in greater straits than ever you will come into. I hope and pray that no man, not even our enemies, who now so rage against us, may be like me, or exposed to what I have been: and yet in those distresses my heart has often been relieved by the words of a brother: those of Pomeranus, of Jonas, or of yourself, and others. Why then do you not, in your turn, listen to us? We speak not according to the flesh and the world, but according to God, and doubtless under the guidance of his Holy Spirit. Though we be worthless, I pray you, let not Him who speaks by us be esteemed unworthy of regard. If it be false that God gave his own Son for us, then let the devil, or let any one, take my place: but if he really did so, then what means our care, our anxiety, our sadness, our trepidation? As if he who gave his Son for us would not be with us in affairs of comparatively light moment! or as if Satan were stronger than he! In private conflicts (if my conflicts with Satan are to be called private), I am weak, and you are strong. In public ones it is the very reverse. You despise your life, but tremble for our cause! On the contrary, with respect to the cause in which we are engaged, I am confident, and at my ease, being sure that it is righteous, and the cause of truth, and, in fact, of God and his Christ, which has no need to tremble at the guilt of sin, as I a poor imperfect Christian have. I feel myself therefore almost a secure spectator; and value not those fierce and threatening papists a rush. If we fall, Christ the Ruler of the world will fall with us; and if he falls, I choose rather to fall with Christ than stand with Cæsar.—Nor are you at Augsburg the only persons who uphold this cause. Believe me, I am faithfully with you in groans and prayers. I wish I might be personally present; for certainly the cause belongs as much, and more, to me than any of you. Nor did I take it up through any rashness, or from the desire either of glory or of gain; as the Spirit himself is witness, and as facts have declared, and will yet more widely declare. For Christ's sake, therefore, I beseech you, do not so neglect those Divine promises and consolations, 'Cast thy burden upon the Lord; wait for the Lord; be strong, and he shall comfort thy heart.' The Psalms and Gospels are full of such passages. 'Be of good cheer, I have overcome the world.' Christ is the conqueror of the world. What, then, do we fear a vanquished enemy as if he were the victor? Such a sentence would be worth fetching from Rome or Jerusalem, though we had to creep all the way upon our hands and knees for it. But plenty and familiarity make us hold things cheap. Faith is weak, but let us pray with the apostles, 'Lord, increase our faith!'—But I write in vain, since you, instructed by your philosophy, attempt to manage all these things by reason alone: you let reason lead you into folly, and vex yourself to death; never considering that the business is placed quite beyond your hand and your counsel, and will be conducted independently of your care. And Christ forbid that it should ever come into your hands! We should then come presently to a sudden, but forsooth a glorious end!—But do not you meddle with things too high for you.... The Lord Jesus preserve you, that your faith may not fail, but grow and conquer! Amen. I have prayed, do pray, and will pray for you; and I do not doubt that I am heard, for I feel that *Amen* in my heart. If what we desire does not come to pass, what is better will: for we look for a kingdom, when all things in this world have passed away."

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"I hate these cares with which you are consumed. It is not the greatness of our cause, but the greatness of our unbelief that occasions them. The cause was more arduous in the times of Huss, and many others. And, however great it may be, its Author and Conductor is great; for it is not ours. If we are wrong, let us recant; but if right, why do we make him a liar in his promises, who has bid us be of a composed and cheerful mind. It is your philosophy, not your theology, that disquiets you and your friend Joachim (Camerarius), who seems to suffer with you under the same disease. What worse can the devil do to us than kill us? As to the cause itself (whether it be insensibility or courage I leave it to Christ to judge), I feel little disquiet about it; nay, I have better hopes of it than I expected to entertain. If *we* are not worthy to support it, others will be. If the danger increases, I shall scarcely be restrained from flying to you, that I may behold the formidable display of Satan's teeth."

THE INQUISITION.

We submit to the public a document which was never before published. It is a copy of the Rules of Torture formally agreed upon and adopted by the council of the Inquisition at Goa. The document was obtained from the Prior of the Augustine convent in that city, by the celebrated missionary, the Rev. Mr. Wolff, who has sent it to us through the Rev. Mr. Whittingham. Mr. Whittingham vouches for its genuineness.

The Church of Rome in this country is now making strenuous efforts to convince the public that the Inquisition has been a political, and not an ecclesiastical institution. Every tyro in history knows the contrary. It originated, as we lately took occasion to show more at length, and grew up under the shadow of the Papacy. And, however sincerely repudiated by the Romanists of this age and country, it is, as far as we can see, the natural offspring of principles which they still cherish: those principles, we mean, which deny the right of private judgment, withhold the Bible from the people, as their rule of faith, and teach them to receive in its stead the dogmas of the priesthood.

Torture is one of the most cruel methods employed for the verification of crimes. It is entirely foreign to the pious and merciful feelings of Mother Church; a most sure invention for punishing a frail innocent, and for saving a bold sinner, and for extracting falsehood from both. The most exorbitant of the ordinary rules of law will not suffer the imposing any certain punishment, or of one sufficiently powerful for a crime still doubtful; it is discarded by the Court of Chancery of these kingdoms as a usage contrary to its laws, but (is) legitimately prescribed with the knowledge and approbation of the most renowned kings of the said realms; only, however, allowed in cases (which never happen) of conspiracies of numbers, against the life or state of the monarch; in such cases it is indispensably necessary to extirpate the roots of pests so hurtful, and to cause public safety to prevail over the particular convenience of the delinquent tortured. There not being any of these cases in The Holy Office, others, resembling them do appear: Following the rules of a just combination, which shall not be those of the Novadores, (Novatians?)—Heretics, and those bold spirits who have diffused and disseminated their pernicious sects but for eradicating them. Rules are framed for the greatest good of the commonwealth, which consists in the preservation of religion, pure and uncontaminated by sects and schisms, which are heresies that throw down and ruin its firmest foundations. They are equally framed superior to every private consideration in favor of the tortured. For all these reasons, as well as for others which are manifested throughout the whole of enlightened Christendom, we have resolved with regard to this article on the following:—

1. Should there not exist sufficient proof against the criminals to sentence them to competent punishment, or should they have become careless in their confessions, or should there exist strong indications that they have committed the crimes of which they are accused. The Informer shall charge them with the said delinquencies in the form prescribed in Title 2d, p. 15 of this book; without their being put to the torture in any of the said cases, or in any other case whatever; because this mode of substantiating crimes, or the intention with which they are committed, should not exist in The Holy Office.

2. If criminals accused of the aforesaid defects, should render satisfaction for them at any time of their trial, by showing signs of repentance, they shall be admitted to their confessions, and treated as penitent confessors. But in case they should not afford satisfaction regarding the said deficiencies, and they being of such a nature that they cannot be presumed to have forgotten them, and finding them legitimately and lawfully proved, they shall follow the ordinary terms of the cause, which shall be judged upon its own merits, and the defence which they shall have given thereto.

3. But if the criminals should be Heretics or Dogmatists, and it shall appear they have disseminated their errors, and made followers of them; should they not confess, but should those with whom they became defiled confess, by concealing any of the said persons they shall be put to the torture, which shall be proportioned to the nature of the proof, and the indications which shall exist against them; because it is of the utmost importance to eradicate such poisonous and pestiferous roots from amongst the Faithful.

4. For executing the torture. The Ordinary shall be called, or the person to whom its use has been entrusted; there shall likewise be present two Inquisitors, or, at least, one Inquisitor, with a deputy, and in the absence of the Ordinary, two inquisitors with a deputy, shall assist, or one inqnisitor with two deputies; so, that there may always be three votes, when the torture is to be made use of.

5. After the officers, (city ministers,) shall have assembled at the Board of the House of Torture, they shall send for the criminal who may be for execution, into their presence, and they shall admonish him without delay, that he do his best to disburthen his conscience, and thereby, to save himself from the troubles and dangers of the situation wherein he finds himself; and that on not confessing his sins he shall be condemned to the rack. The operators shall be sent for, as well as the physician and surgeon, who likewise shall assist. They shall be sworn to perform their duty well. The criminal shall be ordered to be taken to the place of torture, to be operated upon in the manner agreed.

6. Should the criminal at the commencement adhere to his opinions, the Notary shall make out a protest for him, stating in the name of the inquisitor and other officers who shall be present in executing the process; that, in case he, the criminal, shall on the rack die, fracture any limb, or lose his senses, the blame shall be his own; since he voluntarily exposes himself to such danger, which he might avoid by confessing his sins; and that no blame is attributable to the officers of The Holy Office who administer justice according to the merits of his case.

7. Should the criminal retract, by stating at the House of Torture, either before or after its commencement, that he wishes to confess his sins, the operators shall be sent outside of the said House; they may proceed to take his confession on the spot where they may be; they having directed him to sit down on the bench, shall take his confession, and suspend the torture; and being contrite, and desirous of continuing his confession, they shall proceed in like manner, and whatever he may say shall be written down without omitting any thing; and perceiving by what he may say, and finding that he does not afford satisfaction, they shall direct the torture to be continued by varying its operation; provided the council of officers assisting, and which shall have been held, shall vote in the case; and whatever they may have agreed upon amongst themselves shall be carried into immediate execution.

8. Should any accident happen to the criminal in the House of Torture previous to the commencement of, or should any thing supervene which may embarrass the application of the torture, the officers shall order the prisoner to be remanded to prison, proceed to assemble in session forthwith, and declare therein the reasons which they may have for the discontinuance of the torture. On the cessation of the accident or its cause, the criminal shall be reconducted to the House of Torture, and its application resumed. In the event of a repetition of the accident, or the supervention of the like impediment, after the commencement of the operation, they shall direct its suspension making a similar declaration in session; and they shall cause the case to be reconsidered at the Board, that they may agree upon what ought to be done in the matter.

9. The confession which the criminal may make in the Torture-House, or after having had notice of the decision which directs him to make it, shall be ratified after the expiration of twenty-four hours, when most convenient, according to the state which the tortured person may appear to be in; but the ratification of the same before the termination of that period, or the deferring thereof for any great length of time, shall not take place unless two ecclesiastical persons, appointed by the rest for the express purpose, shall assist therein; and on the occasion the criminal shall be asked if he remembers his confession, which he made on a certain day, and in a certain state; whether what he then said was true; whether he confirms and ratifies it, and affirms the same over again, without fear, compulsion, or any violence whatever; and, afterward, at a different session, the ratification shall be concluded with him in presence of ecclesiastical persons in the prescribed form.

10. After the operation of the Rack, should fresh indications against the heretic or dogmatist increase, his cause shall be proceeded with according to the nature of such indications, and the case shall be reconsidered at the Board. And should it be of opinion that the torture should be repeated, it shall be stated to the council that fresh indications having appeared and were increasing against the criminal, and the nature of them, it may then order the repetition of the torture, and the application thereof shall be proceeded with in the manner already prescribed; but the torture shall not be repeated more than once, unless there exist great reason, or without application made to the General Council.

11. If the denying criminal or careless confessor, decreed to suffer torture, so often as they shall commence with him to confess his sins, recant immediately without wishing to ratify his confessions, after the expiration of twenty-four hours, he shall be put to the torture, and although he may say he wishes to confess his sins, they shall deliver him to the torture, to which he has been condemned, to such extent as may appear (proper) to the inquisitors; and by continuing to say he wishes to confess his sins, the torture should be suspended, and they receive him to confession; and if before the expiration of twenty-four hours, he should again recant, he shall not be again put to the rack; the end shall have reference to what may be wanting for him, and to his recantations which he made under punishment, and to what should be done to him.

12. When the criminal after the expiration of twenty-four hours, recants the confession he made under torture, the inquisitors shall take his recantation, and he shall be re-examined thereby, and accused by the fresh marks which appear against him, and the case shall be looked over at the Board, to obtain its decision as to whether the torture should be repeated and increased. This shall be understood of any matter confessed to by the criminal, and of which he was indicted. But should it prove to be about any matter wherewith he was not charged, no notice shall be taken of such a confession, nor of its recantation, but the sentence of torture shall be carried into execution. But in case the criminal recants his confessions after their ratification by form of law, and according to the second paragraph of this Title, what is directed in the third book, Title 5th, shall be observed.

13. When any heretic is convicted by legal proof, and at the same time he be indicted as having many accomplices of the same sect, he may be put to the torture *in caput alienum*, (as the chief of others,) that he may point them out; and in the sentence of torture, which shall be published, it shall be declared, *That looking at the indications which result from legal proofs, it appears that he knows of other persons whom he has made followers of those errors of which he was accused; it is ordered that he be put to the torture that he may point them out.* And in the admonitions which shall be made to him at the House of Torture, he shall not be questioned as to what relates to himself in particular, but only as to what refers to his accomplices, declaring to him that it is solely on that account that he is put to torture; but this proceeding can only be practised in cases of a most serious nature, and from which much fruit may be expected, and never without having first submitted the cause to the General Council, accompanied by the decision, (or opinion) of the Board.

14. The tortures which shall be applied to criminals according to the weight of their guilt, the state of their strength, and the decision of the judges, shall proceed in an increasing ratio, and according to the ordinary Table of Degrees, from the first ligature to the full stretch, (literally the tight rack.)

From the Oxford Tracts.

PRIMITIVE EPISCOPACY.

The first step toward evangelizing a heathen country in the early times, seems to have been to seize upon some principal city in it as a centre of operation; to place a pastor, i. e., a bishop there; to surround him with a sufficient number of associates and assistants; and then to wait, till, under the blessing of God, this Missionary College was enabled to gather around it the scattered children of grace from the evil world, and invest itself with the shape and influence of an organized Church. The converts would, in the first instance, be naturally attracted to the immediate vicinity of the missionary or bishop, whose diocese, nevertheless, would extend indefinitely over the heathen country on every side, his mission being without restriction to all to whom Christ had never been preached. As he prospered in the increase of his flock, and sent out his clergy to greater and greater distances from the city, so would the homestead (so to call it,) of the Church enlarge; other towns would be brought under his government, till at length he would find "the burden too heavy for him," and would appoint other pastors to supply his place in this or that part of his diocese. To these he would commit a greater or lesser share of his spiritual power, as might be necessary; sometimes he would make them fully his representatives or ordain them bishops; at other times he would employ presbyters for his purpose. These assistants, or (as they were called) Chorepiscopi, would naturally be confined to their respective districts; and if bishops, an approximation would evidently be made to a division of the large original diocese into a number of smaller ones connected with and subordinate to the bishop of the metropolitan city. Thus, from the very missionary character of the Primitive Church, there was a tendency in its polity to what was afterward called the Provincial and Patriarchal system.

It is not, indeed, to be supposed that this was the only way in which the graduated order of sees (so to call it) originated; but, at least, it is one way. And there is this advantage in remarking it: we learn from it that large dioceses are the characteristics of a Church in its infancy or weakness; whereas, the more firmly Christianity was rooted in a country, and the more vigorous its rulers, the more diligently were its sees multiplied throughout the ecclesiastical territory. Thus, St. Basil, in the fourth century, finding his exarchate defenceless in the neighborhood of Mount Taurus, created a number of dioceses to meet the emergency. These subordinate sees may be called suffragan to the Metropolitan Church, whether their respective rulers were mere representatives of the bishop who created them, i. e., Chorepiscopi; or, on the other hand, substantive authorities, sovereign within their own limits, though bound by external ties to each other and to their Metropolitan. The most perfect state of a Christian country would be, that of a sufficient number of separate dioceses; the next to it, the system of Chorepiscopi, or Suffragan Bishops in the modern sense of the word.

Few persons who have not expressly examined the subject, are aware of the minuteness of the dioceses into which many parts of Christendom were divided in the first ages. Some churches in Italy were more like our rural deaneries than what we now consider dioceses; being not above ten or twelve miles in extent, and their sees not above five or six miles from each other. Even now, (or, at least, in Bingham's time,) the kingdom of Naples contains 147 sees, of which twenty are Archbishopricks. Asia Minor is 630 miles long, 210 broad; yet in this country there were almost 400 dioceses. Palestine is in length 160 miles, in breadth 120; yet the number of known dioceses amounted to 48. Again, in the province of Syria Secunda, the see of Larissa, (*e. g.*) was about 14 miles from Apamea, Arethusa 16 from Epiphania. And so, again in the West, though the dioceses were generally larger, as partaking more of a missionary character, yet in Ireland there were at one time from 50 to 60 sees.

Such was the character of the Primitive Regimen, where Christianity especially flourished in the zeal and number of its professors. But where the country was mountainous or desert, the inhabitants scanty, or but partially Christian, it was considered advisable to leave all to the management of one chief pastor, who appointed assistants to himself according to his discretion, as the circumstances of the times required. The office of these Chorepiscopi, or country Bishops, was to preside over the country clergy, inquire into their behavior, and report to their principal; also to provide fit persons for the inferior ministrations of the Church. They had the power of ordaining the lower ranks of clergy, such as the readers, sub-deacons, and exorcists; they might ordain priests and deacons with the leave of the city bishop, and administer the rite of confirmation; and were permitted to sit and vote in synods and councils. Thus their office bore a considerable resemblance to that of our Archdeacons; except, of course, that they had the power of ordination; whereas the latter are but presbyters. And, in matter of fact, by such presbyters, (*visiters*, as they were called,) they were superseded in the course of the fourth and following centuries, till at length the Pope caused the order to be set aside almost altogether in the ninth.

Little use was made of suffragans during the middle ages; but at the time of our Reformation, Archbishop Cranmer felt the deficiency of the English Church in respect of Bishopricks, and projected several measures to supply it. The most complete was that of increasing the number of dioceses; availing himself of existing circumstances, he advised the King to apply the Abbey lands to the founding of twenty additional sees. Bishop Burnet gives some of the particulars of this attempt in the following passage:—

"On the 23d of May, in the session of Parliament, a bill was brought in by Cromwell for giving the king power to erect new bishopricks by his letters-patent.* It was read that day for the first, second, and third time; and sent down to the Commons. The preamble of it was, 'that it was known what slothful and ungodly life had been led by those who were called religious. But that these houses might be converted to better uses; that God's word might be better set forth; children brought up in learning; clerks nourished in the universities; and that old decayed servants might have livings; poor people might have almshouses to maintain them; readers of Greek, Hebrew, and Latin, might have good stipends; daily alms might be administered, and allowance might be made for mending of the highways, and exhibitions for ministers of the Church; for these ends, if the king thought fit to have more bishopricks or cathedral churches erected out of the rents of these houses, full power was given him to erect and found them, and to make rules and statutes for them, and such translations of sees, or divisions of them as he thought fit.' In the same paper, there is a list of the sees which he intended to found; of which what was done afterward came so far short, that I know nothing to which it can be so reasonably imputed, as the declining of Cranmer's interest at court, who had proposed the erecting the new cathedrals and sees, with other things mentioned in the preamble of the statute, as a great mean of reforming the Church." † Some of the proposed additional dioceses are then enumerated; Essex, Hertford, Bedfordshire and Buckinghamshire, Oxford and Berkshire, Northampton and Huntingdon, Middlesex, Leicester and Rutland, Gloucestershire, Lancashire, Suffolk, Stafford and Salop, Nottingham and Derby, Cornwall. As to the means by which they were to be endowed, no opinion is here expressed on its lawfulness, as the present sketch is confined to the consideration of the spiritual part of the ecclesiastical system. It is scarcely necessary to add, that Cranmer's views were partly realized, in the subsequent creation of the Dioceses of Chester, Bristol, Gloucester, Oxford, and Peterborough.

The same prelate, whose episcopate has had so important an influence upon the constitution of our Church ever since, also projected with great wisdom, a system of suffragan bishops or Chorepiscopi, which he was able to bring into effect, and which lasted till the reign of King James. Twenty-six such bishops were appointed; the bishop of the diocese having the power of presenting two persons to the king, who might choose either of them, and present him to the archbishop of the province for consecration. These suffragans exercised such jurisdiction as their principal gave them, or as had formerly been committed to suffragans; their authority lasting no longer than he continued this commission to them. "These were believed," says Burnet, ‡ "to be the same with the Chorepiscopi in the primitive church; which, as they were begun before the first council of Nice, so they continued in the Western Church till the ninth century, and then a decretal of Damascus being forged, that condemned them, they were put down every where by degrees, and now revived in England. The suffragan sees were as follows: Thetford, Ipswich, Colchester, Dover, Guilford, Southampton, Taunton, Shaftsbury, Molton, Marlborough, Bedford, Leicester, Gloucester, Shrewsbury, Bristol, Penrith, Bridgwater, Nottingham, Grantham, Hull, Huntingdon, Cambridge, Pereth, Berwick, St. Germain's, and the Isle of Wight."

After the disuse of suffragans in the reign of James I. there was a fresh project for establishing them on the Restoration. Charles, in one of his declarations, promises to increase the number of bishops, in accordance with Archbishop Usher's plan for episcopal government. However, his intention was not put into execution, doubtless owing to existing circumstances, which reasonably interfered with it.

The following extract is made from Bingham, Antiqu. ix. 8. "One great objection against the present diocesan episcopacy, and that which to many may look too plausible, is drawn from the vast extent and greatness of most of the northern dioceses of the world, which makes it so extremely difficult for one man to discharge all the offices of the episcopal function. . . . The Church of England has usually followed the larger model, and had very great and extensive dioceses; for at first she had but seven bishoprics in the whole nation, and those commensurate in a manner to the seven Saxon kingdoms. Since that time she has thought it a point of wisdom to contract her dioceses, and multiply them into above 20; and if she should think fit to add 40 or 100 more, she would not be without precedent in the practice of the Primitive Church. . . . In Ireland, there are not now above half the number of dioceses that there were before, and consequently they must needs be larger by uniting them together. In England, there are more in number than formerly, some new ones being created out of old ones, and at present, the whole number augmented to three times as many as they were for some ages after the first conversion. Besides that, we have another way of contracting dioceses in effect here in England appointed by law, which law was never yet repealed; which is by devolving part of the bishop's care upon the Chorepiscopi, or suffragan bishops, as the law calls them:—a method commonly practised in the ancient Church in such large dioceses as those of St. Basil and Theodoret, one of which had no less than fifty Chorepiscopi under him, if Nazianzen rightly informs us. And it is a practice, which was continued here all the reign of Queen Elizabeth, and even to the end of King James; and is what may be revived again, whenever any bishop thinks his diocese too large, or his burden too great to be sustained by himself alone."

To the above statements, may be subjoined the present number of souls, and the area of square miles, in certain of our dioceses, as given in a pamphlet lately published, which has come into the writer's hands since the foregoing was put on paper. (Vide Plan for a New Arrangement, &c., by Lord Henley.)

	Souls.	Square Miles.
Chester	1,806,722	4140
London	1,676,725	1942
York	1,526,288	5300
Lincoln	920,011	5775
Lichfield	978,655	3344

By this table, it is not here intended to insinuate the necessity of any immediate measure of multiplying the English sees or appointing suffragans, (the expediency of which is to be determined by a variety of considerations, which it were unprofitable here to detail,) but to show that the *genius* of our ecclesiastical system tends toward such an increase, and that it is but a question of time which has to be determined. These statements are also made with a view of keeping up in the minds of Churchmen a recollection of the injury, which the Irish branch of our Church has lately sustained in the diminution of its sees.

COMMUNICATIONS.

For the Churchman.

Father Rowland. A North American Tale. Second edition enlarged. Baltimore: Fielding, Lucas & Co.

The little book, whose title stands at the head of this article, it is presumed, was designed for the young, though the attempt which is set forth to explain away some of the deep errors of the Church of Rome, makes it no less calculated to impose upon persons of more mature years.

A familiar acquaintance with the Bible is of itself sufficient to break down, without labor, the image of clay that is attempted to be set up by this writer. But even this sword of the Spirit, after it has cut off the head of one error, has another presented in quick succession; and the thousand proteous forms which they assume would lead us, not uncharitably, to think that this mystery of iniquity is deep as hell itself.

There is no such thing as reasoning with men upon the subject of religion, who set out with denying that any others than they are possessed of a true Bible; and yet the Bible in use by Protestants was translated by the most learned men that could be found in the two universities of Oxford and Cambridge; and so exact was this translation that, in the laborious work of Dr. Kennicott, which contains the collations of nearly 700 Hebrew manuscripts, not a single important passage in the Old Testament can be corrected by it. From this circumstance, we derive the high satisfaction of knowing the agreement of the ancient Scriptures now extant, in their original language, with each other, and with our Bibles. This point, thus clearly established, is still farther confirmed by the general coincidence of the present Hebrew copies with all the early translations of the Bible, particularly with the Septuagint version, the earliest of them all, and which was made 270 years before Christ.

The veracious writer begins his operations by teaching his reader the doctrine of auricular confession to the priest, by the following ready method:

"Confess your sins to God, my child, said the General. But, Papa, what if I am commanded by the Founder of the Church to confess them to *man?* Where was such command ever given, Louisa? asked Virginia. Did I not read you, this very morning, a passage from the Bible, showing that power had been given to the Apostles to forgive sins?"

A note is appended to the word Bible, which states explicitly, "We believe (and it can be proved) that *our* Bible is the only authentic one." At page 38, the subject of confession is renewed, by Rowland's saying, "The Church is holy, because it alone possesses the power of forgiving sins."

Every child, familiar with the New Testament, is here struck with a remembrance of that question of the Jews, when not acknowledging the Saviour's divine character, they inquire, Who can forgive sins but God only? Why doth this man thus speak blasphemies? The power of "forgiving sins" they then considered as residing with God only, and our Saviour finds no fault with this; but merely shows them that he, as very God, could as easily forgive the sins of the soul as he could heal the body of disease. Surely then if so important an authority could be committed to man, here was an occasion for teaching such a doctrine not to be overlooked. But if the power to forgive sins belongs to the Church of Rome, (the true catholic and apostolic Church claims no such power: her language is that of David—I will confess my sins unto *the* Lord, Ps. xxxii.: Unto *thee* only it appertaineth to forgive sins.—*Communion Office*,) then also must the power of working miracles belong to them, and they ought consistently to claim this power, and so indeed they do. "The Church is holy," says this writer, "because God has been pleased to manifest from time to time the sanctity of its members by the gift of miracles, a great number of which is so authentically attested that we might as well reject the authority of history as to refuse to believe them!!!"

At the 29th page, the writer makes an assertion which it is presumed will be considered all that is sufficient for his dear fellow-members of the Church of Rome, but which refractory heretics will not be so likely to receive with the same easy faith. It is this; that "there is not a single dogma believed now which was not believed in the earliest ages, and none believed in the earliest ages that is not believed now." In Matthew viii. 14, we read that "when Jesus was come into Peter's house he saw his wife's mother." Learn hence, says Theophylact, that marriage is no hindrance to virtue, since the chief of the Apostles had his wife. Marriage is one of the first of Divine institutions, and is a positive command of God. He says the state of celibacy is not good. (Gen. ii. 18.) Those who pretend to say that the single state is more holy than the other, slander their Maker; and say, in effect, "we are too holy to keep the commandments of God." Now hear the decree of the council of Trent, a council held in the year 1563, and in the twenty-fourth session, 11 Nov.—the following is one of the canons then passed: "Whoever shall affirm that the conjugal state is to be preferred to a life of virginity or celibacy, and that it is not better and more conducive to happiness to remain in virginity or celibacy than to be married, let him be accursed." Let it be remembered, that this council is considered by writers of the Church of Rome as divinely inspired, and contains the official doctrine of that Church. Thus, at the close of the council, among the "acclamations," we read the following,—"Thus we all believe, we are all of the same mind, with hearty assent we all subscribe. This is the faith of blessed Peter and the Apostles; this is the faith of the fathers; this is the faith of the orthodox."

With not a little dexterity this writer glances quickly over a rather difficult part of his work, I mean a defence of the idolatrous honors bestowed by the Church of Rome on the Virgin Mary. He should have shown his readers some of the prayers offered to the Virgin, and should have undertaken to defend, for instance, such a one as this: "O my Lady, Holy Mary, I recommend myself into thy blessed trust and singular custody, and into the bosom of thy mercy this night and evermore, and in the hour of my death, as also my soul and my body, and I yield unto thee all my hope and consolation, all my distress and misery, my life and the end thereof, that by thy most holy intercession, and by thy merits, all my works may be directed and disposed according to thine and thy Son's will." Will it be said that this is no more than desiring the blessed Virgin to pray for us as we request the prayers of one another on earth? The following prayer of St. Bernard should have had a place in his book, —"Remember, O most holy Virgin Mary, that no one ever had recourse to your protection, implored your help, or sought your mediation, without obtaining relief. Confiding therefore in your goodness, behold me a penitent sinner, sighing out my sins before you, beseeching you to adopt me for your son, and to take upon you the care of my eternal salvation. Despise not, O mother of Jesus, the petition of your humble client, but hear and grant my prayer." What would St. Paul have said to this, who teaches us "there is *one* Mediator between God and men, the man Christ Jesus?" What would he have thought of the "Litany of our Lady of Loretto?" "We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin." She is most powerful with God," says the Catholic School-book, p. 158, "to obtain from him all that she shall ask of him. She is all goodness in regard to us, by applying to God for us." In the Litany just referred to she is called Queen of angels, of patriarchs, of prophets, of apostles, of martyrs, of confessors, of virgins, of all saints.

Five festivals are appointed to set forth her pre-eminent dignity, and a prayer to her must ever accompany the Lord's Prayer. Contrast with these inventions of superstition, her own simple act of thanksgiving, as recorded by St. Luke,—"My soul doth magnify the Lord, and my spirit rejoiced in God my Saviour; for he hath regarded the *low estate* of his handmaiden. Behold, from henceforth all generations shall call me blessed." Nor does the true catholic and apostolic Church refuse to call her blessed. Witness the words just quoted, used in the daily service of the Church of England, and two annual festivals in her memorial, the Annunciation and Purification. And if any other honor could be devised, without dishonoring God the Father and his Eternal Son, it would be most willingly offered. But to exalt any created being to Divine honors—to make the devotions to such more abundant than are offered to the triune Jehovah—can any proof be more complete than is afforded by such facts that the Church of Rome is an idolatrous Church. So consistent with the truth then is the assertion of this writer that it is the "*only true Church*," and that there is not a single dogma believed (by them) now which was not believed in the earliest ages.

The decree of the council of Trent, passed at its fourth session, asserts that the "truth and discipline of the Gospel are contained both in written books and unwritten traditions."

The inspired oracles we here see placed upon the same footing as the vain conceits and inventions of erring and designing men, subject of course to new varieties of perpetually changing humors. And this tradition is to be our rule of faith then: Why? says the Protestant. "Because," says the Church of Rome, "I so decree, and you know my decree is infallible." How am I taught this? "By tradition." But does tradition present the Church of Rome always infallible? What then are we to think of popes arrayed in opinion against popes—councils against councils—the fathers of one age contradicting the fathers of another age? Yes, but finally, the council of Trent, says the Romanist, assembled in the Holy Spirit, as they speak.* This settles the question for ever, gentle reader. This council, purporting to be a general council for the correction of abuses, was truly a papal council. Three legates of the Pope presiding, De Monte, Santa Croce and Pole. Vain was all hope of reformation from a council such as this; and with the fate of John Huss and Jerome of Prague before their eyes, wisely did the Reformers refuse defenceless to cast themselves into the hands of those whose "tender mercies" were so "cruel." But one word more about this powerful argument of their tradition. Elevated thus to be a rule of faith and an infallible guide, what if we should find the practice of some Churches, even in the time of the Apostles, condemned, and at *least* one part of the rule the Scriptures, correcting the other part tradition.

In the 1st Epistle of St. Paul to the Thessalonians, he says, "Of the times and the seasons, brethren, ye have no need that I write unto you, for yourselves know perfectly that the day of the Lord so cometh as a thief at night." This truth had been given them by tradition, and had been duly preserved. But when he writes his second epistle to them he declares that tradition had not preserved this truth. He gives them then a second time Scripture to correct tradition, when he found they had misapprehended its meaning. "We beseech you," he says, "brethren, that ye be not soon shaken in mind, or be troubled neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand; let no man deceive you by any means; for that day shall not come except there come a falling away first, and that man of sin be revealed the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God. *Remember ye not that when I was yet with you, I told you these things.*"

The Church here seems to have forgotten, and that right soon, a tradition, which had been "told" them by an Apostle. Many other instances like this might be here added, but if any reader is desirous of farther proof he may be abundantly satisfied by a charge entitled "The Rule of Faith," delivered by the Assistant Bishop of Pennsylvania, and published by the Tract Society at the Protestant Episcopal Press. But, says this writer, "the Bible cannot decide all controversies, therefore the Bible is not the sole rule of faith. Truly then it would seem from ecclesiastical history that tradition had not been more successful. The Greek Church was very disobedient to Rome, at an early period of her usurpations, throwing off the yoke, and refusing to acknowledge her supremacy, and some few other inventions not less inconsistent with the Scriptures than they were inconvenient to their Christian liberty. The Church of England, planted probably by St. Paul, was once a stranger to any foreign ecclesiastical domination, until Austin and his monks brought force enough to conquer them, which was not done, till according to Socrates-Scholasticus, 1200 British clergymen were slain at one time.

If the Scriptures had not there been considered the rule of faith, tradition seems to have obtained no better favor, for, says the Abbot of Bangor to Austin, "as for any other obedience (than Christian charity) I do not know that I owe it to him whom ye call the Pope, or that he hath a right to challenge or require to be the father of fathers." This, it is to be remembered, happened, and was said in the sixth century. The Syrian Church, possessing written records up to the time when they were first called Christians in Antioch, was more fortunate in her repose, which may be attributed rather to her poverty and obscurity than any thing else. But at length they had a visit, and one hundred Christian Churches were there found, standing "fast in the liberty wherewith Christ had made them free." "These churches," said the Portuguese, "belong to the Pope." "Who is the Pope?" said the natives, "we never heard of him." When the power of the Portuguese became sufficient for their purpose, they invaded these tranquil churches—seized some of the clergy and devoted them to the death of heretics. Then the inhabitants heard for the first time, that there was such a place as the *Inquisition*, and that its fires had been lately lighted at Goa, near their own land. They seized the Syrian Bishop, Mar Joseph, and sent him prisoner to Lisbon. So much for the efficacy of tradition in the preservation of the truth, and for the reconciliation of differences, and so "catholic" and "apostolic" in the propagation of the truth is the Church of Rome.

B.

For the Churchman.

WASHINGTON COLLEGE.

Mr. Editor,—I am glad to see attention directed toward this institution. Your remarks in the last Churchman, I hope will be received in the spirit with which I conceive they were penned. At first I must confess they struck me, as though you were not perfectly satisfied that Washington College had just claims to general support. But a more careful perusal of the article convinced me, that your object was to induce persons to inquire what *were* its claims to such support. Permit me then to offer a few facts for the consideration of the public, especially of Episcopalians—I say especially of Episcopalians, though I cannot perceive that the college is in the least degree *sectarian*, either in its views or *tendencies*. The students, I learn are permitted to attend whatever place of public worship their parents or guardians may designate. It is, I grant, under the *control* of Episcopalians. But its officers and trustees are *gentlemen*, and of too enlarged minds, and too friendly to free inquiry, to use their authority to compel others to the adoption of their own religious opinions. But being under the control of such men, I rejoice that it has been established—I rejoice that there is any institution of learning established in our land where our youth can go, and not have instilled into them either *openly* or *surreptitiously*, principles which might lead them away from the Church of their fathers. That an *indirect* influence has in some places been exerted upon Episcopalian students, which has had the effect to estrange them from their Church, it is presumed will not be denied. It becomes us then to keep our young men as much as possible out of "harm's way." "Lead us not into temptation," is a petition which supposes those who offer it will not needlessly expose themselves or others to temptation. Episcopalians are taught to use this too often, to lose sight of its bearing upon the subject now before us.

But, Sir, Washington College should receive our patronage, not only because of its being an ark of safety from erroneous religious impressions; but because of the spirit of *piety*, of exalted piety which seems to dwell among its students. Many of our active and exemplary and useful clergymen have graduated there. At the present time, more than one half of its students are communicants in our Church, adorning their profession by their consistency of practice.

But again, Sir, this institution ought to receive our patronage because of its high standard of scholarship. I give you now but a fact or two, illustrating this to be the case. Let all who will, make inquiries, and such will it be proved to them *beyond a doubt* is the case.

Some time since, one of its students applied for dismission from it. The reason was asked. He said, 'he was going to another college where he would not be obliged to *study so hard*.' Another one also was disposed to leave, and had actually started on his way to another institution. On his journey, he passed through New-Haven. Here he heard some of his friends among the students of Yale, speak in such strong terms of approbation of Washington College, especially of its high standard of scholarship, that he was induced to return and again become one of its students. Once more; not long since, one of the most eminent jurists in our country, himself, I believe, an alumnus of Cambridge, remarked, that he was rejoiced to hear of the efforts now making by Washington College to raise the tone of Collegiate education in our country.

I might add as another reason, why we should extend to this college our patronage, its admirable discipline. It *is* strict, (it ought to be,) but it is mild, uniform, paternal. There is no institution in our land under better government. Adherence to all its regulations is peremptorily insisted upon. But then there is the most kind, courteous, and I will add, affectionate intercourse maintained between the students and the officers. To use a soldier's phrase, while on duty, they must obey—and at no time will any of its laws be permitted to be violated: but duty over, all of them so disposed visit the abodes of the officers with perfect freedom, always receiving a hearty welcome, and urged to repeat their visits. Firmness and urbanity are the characteristics of its officers.

I am not, nor have I been, Mr. Editor, in any way whatever connected with the college. They are plain *facts* which I have given you, gathered from an unquestionable source, and I hope they will not be without their effect upon your readers.

Jus.

We know not why the writer of the following should have confined his notice to Bishop Doane, as the course of which he speaks has been long adopted in our own Diocese, and we suppose elsewhere. We take the question to be one of a general nature, and as such insert it for the attention of those who are interested in such matters.

For the Churchman.

BISHOP DOANE'S CONVENTIONAL ADDRESS.

Mr. Editor,—In reading, a few weeks since, in your columns, Bishop Doane's Conventional Address, my attention was particularly arrested by that part which relates to the service recommended for the 4th of July. The Bishop says, in speaking of that day as one of thanksgiving,—"In the 'Proposed Book,' so called, there is 'A Form of Prayer and Thanksgiving to Almighty God, for the inestimable blessings of religious and civil liberty, to be used yearly on the fourth day of July.' I know not why it was omitted in the final revision. It is a service well adapted for the occasion; and with suitable alterations will be set forth for use in this Diocese."

I presume therefore that the service spoken of, was "set forth" by the Bishop, and used by the clergy of New-Jersey. If so, I would respectfully ask, by what authority this was done? The answer doubtless will be, by authority of the 47th canon of the General Convention. But what says the canon?

"The bishop of each diocese may compose forms of prayer or thanksgiving, as the case may require, on extraordinary occasions, and transmit them to each clergyman within his diocese, whose duty it shall be to use such forms in his church on such occasions."

Does this canon authorize the Bishop to establish an *annual* service on a *particular* day? I never so understood it. If the service is annual, does it not cease to be extraordinary? Does it not become a *stated service*—as much so, as Christmas-day or Good Friday?

If Bishop Doane is right, what is to hinder another bishop (nay, himself too) from setting forth a service for Christmas-eve, and another, a service for the 8th of January, or the 22d of February? Might not a bishop, on the same principle, if he favored the monthly concert of prayer—or indeed any prayer meeting, set forth a form of prayer for these? Indeed who could fix the limit beyond which a bishop could not go?

I have always understood that the *service* of the Church is a subject exclusively under the control of the General Convention, except so far as the Convention has delegated its power in the 47th canon. And I have been accustomed to think that the term *extraordinary* in this canon meant not only that which *would occur but seldom*, but that also which the General Convention *could not foresee*, and of course for which they *could make no provision*.

If the General or State Governments recommend the observance of any day as a day of fasting and humiliation on account of a national calamity, or a day of thanksgiving on account of a signal mercy received; or if public opinion calls for the observance of such days, whether recommended by the government or not; then the canon clearly gives the bishop authority to set forth a form of prayer. But it appears to me that whatever is *annual* ceases to be *extraordinary*.

These remarks I make with diffidence—with a perfect willingness to hear what can be said on the other side of the question, and to be corrected if I am wrong.

Inquirer.

THE CHURCHMAN.

SATURDAY, JANUARY 10, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

For the Churchman.

Mr. Editor,—Understanding that notices have been circulated that the Rev. George Montgomery West is to officiate in Constitution Hall, in Broadway, the place recently occupied for worship by the parish of St. Augustine's Church, I deem it a duty which I owe to the members of our communion to state, that this is the individual who pretended to have received private consecration to the Episcopacy at the hands of the late Bishop of the Diocese of Ohio, and who subsequently endeavored—claiming to be a bishop—to form a schism in the Church of England. I know of no circumstance that would ever induce me to receive him as a presbyter of this diocese.

It is due to the vestry of St. Augustine's Church that I state, as I do on the authority of the senior warden, that Mr. West's officiating is entirely a movement of his own, and does not arise out of any understanding or agreement with him on the part of that vestry. This being the case, his services, without the consent of a majority of the parish Clergy of the city, are in direct violation of the canons of our Church.

I hope I may not unreasonably cherish the confidence that no friend of religion, of the Church, or of good order, will give any countenance to the above-mentioned undertaking.

Benj. T. Onderdonk,
Bishop of the Diocese of New-York.

New-York, Jan. 8, 1835.

LEXINGTON THEOLOGICAL SEMINARY.

On Sunday evening last, in St. Paul's Chapel, according to appointment, Bishop Smith delivered an address on the general state of religion in the western country, with particular reference to Kentucky, and the Theological Seminary at Lexington. The object was one of interest to many Churchmen, and every Christian, nay, to every man of intelligence: it was brought forward on the present occasion under the auspices of the Bishop of this Diocese; notice had been given of the address in all the Episcopal Churches, and it had been advertised in the daily papers; and we therefore went to church with the expectation of finding a very large assemblage. But in this we were disappointed. The congregation was as small as on the ordinary occasions of public worship.

We are happy to say that the clergy as usual testified their interest by being present on the occasion. The Rt. Rev. Bishop Onderdonk, the Rev. Drs. Milnor and Lyell, the Rev. Messrs. Schroeder and Jackson were among the number who were present and took their seats in the chancel. The evening service was read by the Rev. Mr. Kelly, who is also an applicant in behalf of the West. The address of Bishop Smith was manly and straightforward, unartificial and unaffected throughout: connected and luminous in its statements, and impressive in its appeals. Indeed it has seldom been our lot to hear one who could so thoroughly fling away from him "the enticing words of men's wisdom," and plead his cause in the spirit and the power of unadorned truth. Bishop Smith had not been at St. Paul's since the time of his consecration to the highest office of the Church, and to the scene of his present labors. With a brief but pardonable allusion to the personal feelings and associations which this circumstance inspired, the speaker, by an easy transition, led his audience to consider the present enlarged state of the Church, and the importance of preserving a spirit of unity throughout its borders. The West is far separated, was the remark, in geographical limits, but it ought to be near our hearts in the bonds of Christian love. The Church is one, and if the Theological Seminary at Kentucky was calculated to promote the common interests, then are Churchmen, whether in the East or West, bound to be its friends and supporters. Are the labors of the Church for the spread of the Gospel more needed in the West than in the East? Of this there can be no doubt. Whoever crosses the Alleghany is at once struck with the difference in the moral aspect of society. The most striking feature, as Bishop Smith observed, is the spirit of trade, a devotion to the accumulation of gain, which exists in an intensity and to an extent of which we in the East can form no idea, enslaving and absorbing the mind, palsying the energies of the Gospel, and withering the charities of life. Another feature equally appalling is the low state of education, which generally goes hand in hand with religion, and in alliance with it upholds the fabric of civil liberty. Bishop Smith stated that the number of children in the State of Kentucky (from five to fifteen years of age) might justly be estimated at 140,000, of whom not more than 32,000 were receiving the elements of a common school education, leaving 108,000 to grow up untaught, and perpetuate and augment the curses of ignorance and vice. Some further statistical facts in regard to the number of teachers were mentioned, which corresponded to the above statement. The speaker dwelt particularly on the want of female influence in moulding the minds of the young, and on the disastrous consequences which would unavoidably follow. The want of churches,—the wretched condition of the buildings which were used for divine worship, built of logs, or poles, without mortar or clay laid over the interstices to keep out the wind and rain, was depicted with the vivacity of an eye-witness. Taking the most favorable view, the number throughout the West might be computed at upward of 100,000 who were never visited by the light of the Gospel, and who required our sympathies as much as the heathens themselves. The pressure of these wants, and the conviction that they were not to be diminished by a supply of ministry from the East, led to the foundation of the Lexington Seminary. At first a room was hired for the purpose. Afterward, a favorable opportunity presenting itself, a most eligible site was purchased for $9000. Of this sum the friends of the Church in the West expected to raise $3000, and they look to their brethren in the East for the remaining $6000. Toward the liquidation of this debt, liberal contributions have already been made. Ascension Church of this city has given $500, Grace Church $500, St. Stephen's Church, $400. These donations drew from the speaker the most grateful acknowledgments. They may indeed be regarded as benefactions to our Church and country.

Several considerations were offered which were calculated to gratify those who had already aided the enterprise, and to excite in its behalf the prayers and sympathies of all. The Seminary was represented to be in as flourishing a state as could be expected of so infant an institution. Its library of 3000 volumes, its small but devoted band of professors and students, and the facilities which it offers for others who may yet flock to it, are the cheering promise of its future usefulness. The central position of Lexington was also mentioned as a circumstance insuring to the Seminary a high degree of influence. For strange, said Bishop Smith, as it may sound in one of the Atlantic cities, we regard Lexington as the centre of our country. Kentucky itself is a "beehive" of emigration, and men there talk of the far West as familiarly as they do here. I have myself, said he, been on a tour of 1600 miles west of Lexington, and have every where found the seeds of future greatness. All there regard Lexington as the centre of influence. Its medical and law schools are celebrated, and are the resort of youth from the surrounding country. The Seminary, therefore, at Lexington is but the stepping-stone to the formation of others in the farther West, and which may be looked upon as the means of raising up in the West an indigenous clergy adapted to western habits.

Some there are, said Bishop Smith, who look upon the Theological Seminary at Gambier, as one that should supersede that at Lexington. The blessings likely to flow from that noble institution were freely admitted, and the liberality of those who had aided it was amply eulogized. But to suppose that one could in any way supersede the other was very like to saying that there was no need of Columbia College in New-York, because there was a College at Brunswick, Maine; the distance of the two being equally as great, and the separating obstacles greater.

It was sometimes objected, the Bishop observed, that the multiplication of seminaries tended to dilute learning and lower the standard of ministerial qualifications. On speaking to this point, Bishop S. took occasion to eulogize the talents and attainments of the present professors and students at Lexington, and to advert to the instant and local want of the best theological learning to combat the Romanists on the one hand, and the Unitarians on the other—the errors of both of whom are taking root deep and wide.

We shall not attempt even an outline of the appeal, based on these statements, with which Bishop S. concluded his address. It evidenced throughout a lively appreciation of the blessings of a pure faith and Church, and a deep sense of dependence on God for their perpetuation and extension. One remark struck us as particularly forcible, which was that the obstacles to the conversion of the West were every day becoming greater and greater, and that therefore none, who had the happiness of his fellow-creatures at heart, should hesitate to grapple with them without delay.

We sincerely and ardently wish that Bishop Smith may succeed in his application. The cause which he pleads is unsurpassed in the intensity and magnitude of its interests. If the subject were brought fully and fairly before our people we can hardly doubt that it would meet with a hearty and substantial response. If another meeting is called, we hope it will be better attended; and whether this be done or not, we shall be obliged to Bishop Smith if he will at his leisure make our columns the vehicle of conveying to our readers the gratification which, in common with all present, we experienced from listening to his excellent address.

Tract in Pastoral Theology.—The Episcopal Recorder some time ago objected to this tract a deficiency in regard to the doctrine of justification by faith. We admitted in reply that, though the doctrine was not formally announced, the spirit of it pervaded the tract. We have not since read the tract, but have no reason to suppose that, on further examination, we should alter the high opinion of it which we first formed and expressed at the time of its publication. As the Recorder has now brought up the subject again, candor compels us to say, that the correspondence of Mr. Knox and Bishop Jebb, which has been since published in England, places the sentiments of the author of the tract beyond all doubt. The doctrine of justification by faith formed no part of his creed. Mr. Knox, indeed, appears to have been thoroughly tinctured with mysticism. Bishop Jebb was his disciple and echo. In their distinctive views they may be classed, with shades of difference, with Cudworth, William Law, Coleridge, and others of the Platonic school. The writers of this school have their excellencies and their fascinations, but they systematically and *understandingly* reject the doctrine of justification by faith, a doctrine which is the cardinal truth of the Gospel, and the only rallying ground of Protestants, which identifies the religion of JESUS CHRIST with the freedom of the human mind, and without which Christianity either evaporates in mysticism, or degenerates into a system of formality, fit only to be an engine of policy in the State, or of petty despotism in the Church.

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* It is scarcely necessary to observe, that parliament was then the lay synod of the Church of England.

† Burnet, Hist. Reform. iii.

‡ Hist. Reform. ii.

* Decree of Canonical Scriptures.

We deem it unnecessary to adduce any passages to the particular point in hand, but the reader will probably regard the following extracts, which we find in the Christian Examiner, a foreign periodical, from a correspondence on the kindred subject of the atonement, as setting the question at rest.

Bishop Jebb says:—

"I laid it down as a principle, that, wherever the good GOD adopts, or permits a mode of procedure that may, at first view, seem productive of evil, it is for the purpose of keeping out some worse evil. This being premised, I argued, from a variety of circumstances, but especially from the universal prevalence of sacrifice, and the frequent occurrence of human sacrifice, that there exists in human nature a deep principle, or feeling of superstition; a perturbed dread of some superior, powerful, and most vindictive being: no matter whence this feeling, at first, derived its origin, it clearly is in man. This being the case, was it not worthy of the supreme wisdom of a supremely benignant Being, to make provision for the ultimate extirpation of this superstitious horror, as well as for giving it the least injurious direction possible, till things were ripe for the great remedy? And what can be conceived more adapted to this twofold purpose than the fact of the atonement, and the preparative institution of sacrifice?"

"But not to speak of typical purposes, this further end was answered, that the fears of men—of Gentiles, no less than Jews—having been taught to move in this direction; to vent themselves, if I may so speak, through the channel of sacrifice, the world was thus prepared for the reception of that great fact, the sacrifice of our Lord JESUS CHRIST: a fact which was, from the first, designed to be the great remedy for superstition; the ultimate exterminator of all such horrors as shock us in the volumes of Cæsar, the annals of Mexico, and the living manners of Hindostan. A fact, which, wherever its belief has obtained, has not failed of producing this blessed effect; and which, in the nature of things, must be universal in its operation, inasmuch as it is 'one full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.'

"By thus putting the case, I conceive one objection is anticipated. It might have been urged, 'You say, the atonement has prevented a recurrence to human sacrifice. But, did not human sacrifice arise out of animal sacrifice; which your most orthodox divines not only admit, but argue to have been of Divine appointment?' To this I reply, Granted. But, besides that human sacrifice is the abuse of an institution, originally merciful, it serves only to show, in their utmost deformity, the deep malignity, and the atrocious effects of superstition. That is, in other words, it lets us see to what enormities the whole class of superstitious men—assuredly, a very large proportion of the human race—would have resorted for their relief from a state of most perturbed anxiety, had not some expedient been devised: whilst the wise choice, and the happy success of the expedient actually employed, are abundantly evinced by the great prevalence of animal sacrifice, not only among Jews, but among Gentiles: and whilst we cannot but admire the fitness of this system to prepare the feelings of mankind for the reception of that grand fact, which will finally cut up superstition by the roots. It remains only to notice the wonderful fitness of the fact itself, to counteract the evil at its utmost height. For, if men thought it needful 'to sacrifice their sons and daughters,' 'GOD, also, has spared not his [own son.'"]

IT will be seen from this letter that the rite of animal sacrifice is regarded not as an appointment of GOD, prefiguring the atoning sacrifice of CHRIST, but as a usage merely sanctioned by GOD, and originating in the superstition of man. And the atonement of CHRIST is regarded as growing out of the same principle. It is not a satisfaction to divine justice. It is not the grand means through which the DEITY chooses to dispense his benevolence to sinful man. It is not an atonement in any orthodox sense. It is merely a measure growing out of the *natural* custom of animal sacrifice, and adapted, from a supposed natural tendency, to eradicate superstition. From the following letter it seems that Mr. Knox approved these views. How is it possible then that with those views of the atonement Mr. Knox could believe in justification by faith in the distinctive sense of that phrase? We say the distinctive sense, for there is a looser sense in which any body may believe and preach justification by faith. In this looser sense, faith is taken as a justifying principle of conduct, and it is said to justify us, because in its natural operation it makes us just or righteous. But justification by faith in this sense, though a beautiful and wholesome truth, is not a distinguishing doctrine of CHRIST. It is equally a tenet of human philosophy. It may be embraced by the deist as well as the Christian. Nay, it must be embraced by every man of common sense, for it is no more than saying that if a traveller has the right direction to Boston, he will arrive at Boston by following this direction; or that the child becomes happy by relying on the father's wisdom, or obeying his precepts. But this is widely different from our being "accounted righteous for the sake of JESUS CHRIST by faith," or having the merits of CHRIST become available to our justification through faith. Of this doctrine the propitiating death of CHRIST is the foundation, and none who reject the latter can derive comfort from the former.

Mr. Knox replies:—

"You have given me, in your late letters, several interesting things to advert to; but I must touch but briefly on any of them. I like all you say about atonement and sacrifices; in fact, it is all what I think, except merely, that I feel myself at a loss, as to the *manner* of their appointment, (*i. e.* of sacrifices.) That some intimation gave rise to them, I am sure; but what degree of distinctness was in that intimation, I do not know. For example, I know not that Cain's offering would have had any fault in it if he had done well: that is, I know not that the bloodlessness was any defect. It strikes me as possible, that man *might* have conceived the first thought of sacrifices; and that Divine condescension might have recognised and sanctioned the practice in the upright; while the devil perverted, and abused it in the evil. I cannot think that any mere appointment could account for a universal custom. It must be natural, I conceive, if universal. I own, however, that its being natural no more contradicts its being appointed, than the fifth commandment contradicts the reality of natural gratification. But in that case the appointment is rather like our declaratory laws than a positive institution. (I am using unnecessary words, but I hope you will catch at my meaning.) In short, I think it possible that perturbation of conscience took a kind of natural vent in that way, and that hence came the appointment, as well as the universal usage; instead of the universal usage coming from the appointment. One thing, amongst others, which leads me to this supposition is, the depreciating language in which GOD speaks of sacrifices on various occasions: though I own, at this instant, an answer occurs to this remark; to wit, that new moons and sabbaths, clearly positive institutions, are spoken of with like depreciation. Therefore, it follows that if the external act be not accompanied by the internal disposition, the former may be alike depreciated, whether spontaneous, or instituted. Still, my chief reason holds good; the insufficiency of mere institution to account for universal practice; at the same time, I pretend not to be positive as to the actual origination.'"

BISHOP ENGLAND'S ADDRESS.

BISHOP England, of the Church of Rome, has lately returned from a visit to Europe; and we find in the Catholic Diary a copy of the Address which he delivered on the occasion of meeting the Clergy of his Diocese, Charleston, South Carolina. We like to keep an eye on the movements of the Romanists, and shall therefore make two or three extracts from the Address. The Bishop informs his Clergy that, in consequence of extraordinary duties imposed on him by the Pope, his Holiness had permitted him to accept of a coadjutor in the Episcopal office, who is expected soon to arrive from abroad. He then says—

"During my absence I have not been negligent of the concerns of this Diocese. I have endeavored to interest in its behalf several eminent and dignified personages whom I had the good fortune to meet; and have continued to impress with a conviction of the propriety of continuing their generous aid, the administration of those societies from which it has previously received valuable succor. In Paris and at Lyons I have conversed with those excellent men who manage the affairs of the Association for propagating the Faith. This year their grant to this Diocese has been larger than usual. I have also had opportunities of communication with some of the Council which administers the Austrian Association; they continue to feel an interest in our concerns. The Propaganda in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our extraordinary expenditure; as has the holy father himself, in the kindest manner, from the scanty stock which constitutes his private allowance; but which he economizes to the utmost for the purpose of being able to devote the savings to works of piety, of charity, and of literature."

Besides the Pope and many eminent and dignified persons, whose pecuniary influence doubtless corresponds to their dignity, here are three societies, of vast resources, pouring their treasures to the aid of Romanism in this country. This is all right and fair: we do not mention it in the spirit of censure or complaint, but merely to apprize the reader of the means which the Romanists can command in the furtherance of their proselyting course. We admire the gravity with which the Bishop declares that the Austrian Association, the mere engine of political schemes, continues "to feel an interest" in American concerns! When the Bishop speaks of the economy of his present Holiness, it would be no more than becoming to express his obligations to Protestants that Gregory XVI. presents so happy a contrast to Leo X.

From the next extract it appears that our country, highly indebted as she already is, is like to incur an infinite amount of obligation to the prolific "island of saints" for a goodly array of priests who are anxious to swell the tide of emigration to our shores. Speaking of the prelates of the Church of Ireland, the Bishop says—

"They are ready, as far as our hierarchy shall require their co-operation, to give to them their best exertions in selecting and forwarding from amongst the numerous aspirants to the sacred ministry that are found in the island of saints, a sufficient number of those properly qualified to supply our deficiencies. I have had very many applications, and accepted a few, who, I trust, have been judiciously selected."

The information conveyed in the next paragraph is far from welcome. These convents and nunneries, among other evils they bring upon the country, are a specious cover to a miserable system of proselytism; and we therefore regret the pains that are taken to introduce them among us. It is certainly in a high degree base and dishonorable to impeach the character of those to whom these institutions are intrusted, or to hold them, *as individuals*, responsible for the reputation of the class to which they belong. But neither they nor we can dispel the infamy which attaches, and which, while history lasts, will attach, to the whole conventual system.

"Amongst the objects which were to me most desirable, and which I have always considered as likely to be most beneficial to this diocese, was one, to the accomplishment of which I had for many years looked forward, as claiming my best attention and continued exertions. After no small solicitude, and by no ordinary efforts, I am happy to inform you, that it has been effected. A colony of religious ladies of the Ursuline order that has accompanied me from Ireland, now occupies the dwelling-house and premises which I have some time since purchased adjoining this church."

We must also make room for the following on the same subject:—

"Nor have they been deterred from their enterprise by the melancholy accounts of an outrage upon their unoffending, useful, and meritorious sisters near Boston: a crime which has, in Europe, afforded a theme of exultation to the enemy of our country and of our institutions. May GOD in his mercy forgive the wretched perpetrators of this deed of darkness! Of one consolation, however, we are not likely to be deprived. The character of our fellow-citizens, however they might differ from us in religious profession, is to us a guarantee that our establishments are safe, and that our city will not exhibit so foul a blot as that which disgraces the vicinity of a monument raised to commemorate a revolution, amongst whose results were the restoration of religious liberty to Maryland, and its establishment generally through the other states of our Union."

That the eulogy here paid to those ladies of the Ursuline order to whom the Bishop refers is merited, we do not doubt. That they were not deterred from their intended enterprise by the atrocity at Charlestown gives us a higher opinion of their courage and self-devotion. And the spirit too with which the Bishop implores forgiveness in behalf of the perpetrators of that detestable outrage is worthy of a Christian bishop. We cannot, when we think of that outrage, repress our feelings of grief and indignation that its perpetrators have not been convicted of the crime and consigned to merited punishment; and we sincerely hope that the most ample satisfaction and remuneration will yet be made to the owners of the property, and through them to the denomination of Christians to which they belong. Still we cannot but smile at the adroitness with which the Bishop gives a clue to his people in teaching them to talk about the crime as affording "a theme of exultation to the *enemy* of *our* country and *our* institutions." The Catholic Telegraph was less wary, and had not caught the watchword from the Bishop of Charleston when he edified his readers by the following paragraph, and gratified his own feelings and the feelings of his readers by using the identical language which the more wily Bishop puts into the mouth of the "enemies of our country and our institutions."

"The reader will no doubt have perused, in a late number, Mr. Austin's speech in the Court of Boston as public prosecutor against the parties accused of the conflagration of the Charlestown Ursuline Convent. A system of government which admits a feeling of alarm in the execution of the laws from the vengeance of the mob which Mr. Austin distinctly allows to be the case—a vengeance exhibited by letters to the public officers and threats to the public authorities—may be very fine in theory, very fit for imitation on the part of those who seek the power of the mob in contradistinction to justice and the public interest, but it is not of a nature to invite the reflecting part of the world, and shows at least that it has evils. A public officer in England, who would publicly avow such a fear of executing his duty and carrying into effect the law of the realm, ought and would be thrust out of office by public opinion. This one fact is condemnation of the system of American institutions, confirmed lately by numerous other proofs."

The solicitude which Bishop England expresses for the promotion of theological learning, the training of clergy, and the firmer establishment of the Theological Seminary of the Diocese, proves the zeal and activity of his order. And since we have said thus much, we will add that the address itself is extremely well written, and entirely free from the Hibernian pedantry and pompous Latinisms that deform most of the Romanist productions that are put forth in this country. In the main too, it breathes a spirit of piety, the sincerity of which, notwithstanding the tone of some of our remarks, we are very far from questioning.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.—We have received several communications on the subject of the monthly meeting for prayer, &c., adverted to in our last. None of these, as appears to us, places the subject in its true light. It was not the propriety or impropriety of holding such meetings which was under consideration. The objection was to the appointment—not considered in itself—but as coming from a society to whose province it does not belong either to make, or authoritatively to propose appointments of this kind.

THE WATCHMAN.—We have received the specimen number of this proposed periodical, which is to be published at Middletown, Conn. We are pleased with its tone and spirit, and have no doubt that it will prove a judicious and useful auxiliary in the cause of the Church. As such we give it a cordial welcome.

EMANUEL CHURCH.—WE are requested to state that the Rector of this Church having returned to this city will resume his charge of this congregation on Sunday next. *Sermon to-morrow evening to the young.* The congregation at present assembles in the large room corner of Canal and Varick streets.—*Com.*

A ZEALOUS CHURCHMAN.—With this heading the New-York Observer quotes the brief statement we gave in reference to Mr. Arad Wakelee and commends the example for general imitation.

CHRISTMAS GREENS.—Some who make inferences at random have inferred from the query in our last, being addressed to the Editor of the Watchman, that he was the clergyman to whom we alluded. We exceedingly regret this mistake, and that it is a mistake, none who know the Editor of the Watchman will need to be assured.

WASHINGTON COLLEGE.—We ask attention to the article on this subject. The writer is correct in the belief that our remarks were made in a friendly spirit. We add that the statements which he makes are from a source entitled to high respect.

TO CORRESPONDENTS.

"Knappe" was not in time for this number, but shall appear in our next.

"A. M." in our next.

"E." (Missionary Effort, No. 3) in our next.

We must decline "Wilson," as we doubt whether our readers would relish the temper of his article. "The bondage of popery," "the edict of a bishop," &c., is rather too high seasoning for so plain a matter. Not being a Latin scholar, he tells us he does not know what "Obsta Principiis" means. If he will accept such a smattering of learning as we can offer, we will enlighten him. It means, that when a thorough radical is going to write an essay, he should first take his pen, ink and paper, and throw them into the fire.

THE author of the sly irony in reply to "Obsta Principiis," who signs himself "Amen and Amen," is informed that he has sent his pigs to the wrong market. We are not so easily imposed upon. Much of his witticism has missed the mark. Neither "Obsta Principiis" nor the Editor, spoke of the holding of a monthly meeting for prayer, but of the appointment of such a day by the Executive Committee: an exercise of authority which "Amen and Amen" (unless we mistake his identity) has himself censured on another occasion, and would at any time be unwilling to sanction.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

BISHOP ONDERDONK proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Second Sunday after Epiphany, January 18, St. Peter's Church.

Fourth Sunday after Epiphany, February 1, Mission Church of the Holy Evangelists.

Septuagesima Sunday, February 15, Mission Church of the Epiphany.

Quinquagesima Sunday, March 1, Church of the Nativity.

Second Sunday in Lent, March 15, St. Augustine's Church.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

ON the second Sunday after Christmas, January 4, the Bishop of this Diocese confirmed 34 persons in St. Clement's Church, in this city.

THE Rev. Isaac Pardee has removed into this Diocese, with a letter of dismission from Delaware, and become the Rector of Christ Church, Hudson.

The Rev. Willie Peek, Deacon, having taken a letter of dismission from this Diocese to that of Pennsylvania, and been there received, has changed accordingly his canonical residence.

CONSECRATION.—On Tuesday, 23d instant, St. Mary's Church, Burlington, was consecrated to the public worship of ALMIGHTY GOD, by the Right Reverend Bishop Doane. The request of the Vestry was read by the Rev. Hewlett R. Peters, the sentence of consecration by the Rev. George Y. Morehouse, and the morning service by the Rev. Francis H. Cuming of the Diocese of New-York. The Sermon was preached by the Bishop. The day was eminently propitious, the services were well received by a large congregation, and the Church, enlarged, improved, and beautified, was approved and admired by all. In our next number we shall give a passage from the Sermon, which sketches briefly the history of this venerable parish, to the date of the present improvement, and a description of the building as it now is, enlarged and altered.

In the afternoon the claims of the Protestant Episcopal Sunday School Union were presented by the Rev. Francis H. Cuming, Secretary and Agent; when a collection was made for the purposes of the Union, amounting to twenty dollars.

ORDINATION.—On Wednesday, 24th instant, at an ordination held at St. Mary's Church, Burlington, the Rev. Samuel Starr, Deacon, Missionary, officiating in St. Mary's Church, Colestown, and St. Paul's Church, Camden, was admitted by the Bishop to the holy order of Priests. The morning prayers were read by the Rev. Hewlett R. Peters, the candidate was presented by the Rev. Francis H. Cuming, and the Rev. George Y. Morehouse assisted in the administration of the holy communion. The Sermon was preached by the Bishop.—*The Missionary.*

Missionary.—The Rev. Marshall Whiting has been appointed to the missionary station of Jamesville and Pompey, Onondaga county, and is now engaged in the discharge of his duties. This station was lately occupied by the Rev. James Selkrig, who has removed to Michigan. Letters have been received by his friends in Onondaga containing the gratifying information that he had much to animate and encourage him in the extensive field now opened before him. He is located, at present, at Niles, which has been made a missionary station by the General Domestic and Foreign Missionary Society. A church is already organized there, and the services of our communion are received with great gladness. Mr. Selkrig extends his labors also to St. Joseph's and La Porie, Indiana, at both of which places the prospect is very encouraging, that more clergymen will soon find enough to do in that quarter of the vineyard.—(*Auburn*) *Gospel Messenger.*

On Sunday last two very excellent discourses were delivered at St. John's Church, in which the strong claims of the Newfoundland District Committee of the Society for Promoting Christian Knowledge were very ably and eloquently set forth by the Rev. Messrs. T. F. H. Bridge and T. M. Wood. The text chosen by the former of these gentlemen, in the morning, was 1 Tim. ii. 3, 4; that selected by the latter, for the evening discourse, was Ps. cxxii. 6. The freeness of CHRIST's redemption, and the importance of the knowledge of this, and of the other doctrines of grace, so largely promulgated by the above Society, formed the appropriate subject of the first of these discourses, and the happy tendency of the doctrines and distinctive principles of the Church of England to promote peace and good-will among men, with the probability that, in these days of disunion, that Church might yet become a rallying point for the Christian world, formed the main ground of appeal in the second sermon. The congregations, as is wont, responded most liberally on each occasion; the collection in the morning amounting to 14*l.* 5*s.* 1*d.*, and in the evening to 10*l.* 1*s.* 2*d.*, making a total in the day of 24*l.* 6*s.* 3*d.* currency.—*St. John's Times.*

Death of the Rev. John Scott.—We deeply regret to announce the death of the Rev. John Scott, M. A., Vicar of North Ferriby, minister of St. Mary's, Hull, and afternoon lecturer of the holy Trinity in that town. Mr. Scott was the eldest son of the late Rev. Thomas Scott, [author of the Commentary on the Scriptures,] and was educated under his father's care, until his admission at *Magdalen College, Cambridge*, where he resided the usual time, and was distinguished in the year 1799, as Twelfth Wrangler. At Christmas in that year Mr. Scott was ordained as curate to the Rev. Thomas Dikes, minister of St. John's, Hull, and was shortly after presented to the mastership of the Grammar School, the vicarage of North Ferriby, and the lectureship of the holy Trinity, the latter of which he retained till his death. About the year 1816, Mr. Scott was appointed to St. Mary's, Hull: but the whole amount of his clerical endowments was far from adequate to the maintenance of a numerous family, and this, with the native ardor of his mind, most probably urged him on to exertions, which laid the foundation for these maladies, by which he has been removed at the age of fifty-seven, leaving a widow and ten children.—*Episc. Recorder.*

MARRIED.

ON Thursday evening, Dec. 25th, in Grace Church, White Plains, by the Rev. A. H. Crosby, the Rev. Robert William Harris, Rector of said church, to Miss Frances Fisher, of that place.

NOTICE.

Public notice is hereby given that Divine service in accordance with the rights and forms of the Protestant Episcopal Church, will be held at Military Hall, No. 193 Bowery, (opposite Spring-street,) for the purpose of organizing an Episcopal congregation, on Sunday the 11th instant. Services to commence at the usual hours, in the morning and evening.

NOTICE.

A Sermon will be preached on Sunday next, the 11th instant, in St. George's Church, by the Rev. Dr. MILNOR, after which a collection will be taken up to aid the funds of the Female Assistance Society for the relief of sick poor.

Calendar.

JANUARY.

11. 1st Sunday after Epiphany.
18. 2d Sunday after Epiphany.
25. 3d Sunday after Epiphany, and Conversion of St. Paul.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

Missionary Disposable Fund.

1835.		
Jan. 3.	Received of the Education and Missionary Society of St. Luke's Church, New-York, per Rev. J. M. Forbes,	$225 00
3.	Donation from Gulian C. Verplanck, Esq. subscribed to Rev. Wm. Richmond,	20 00
3.	Received Contribution at Adams, Jefferson Co.	14 25
	" From the Mite Box of a family belonging to the congregation at Adams,	6 00
	The above received per Rev. A. C. Treadway,	
6.	Received of the Association of Christ Church, New-York, for the Promotion of Christianity,	15 00
6.	Received of the Protestant Episcopal Association of Zion Church, McLean, Tompkins county,	2 50
		$282 75

Education Disposable Fund.

Jan. 3.	Rec. of the Education Society of St. Luke's Church, New-York, per Rev. J. M. Forbes,	225 00

Missionary Permanent Fund.

1835.		
Jan. 6.	Rec. of the Association of Christ Church, New-York, for the Promotion of Christianity, to constitute Harman Westervelt a life member,	$30 00

BENJAMIN M. BROWN, *Treasurer*,
Butchers' and Drovers' Bank.

New-York, Jan. 8, 1835.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has great pleasure in acknowledging the receipt of $2000 from Wm. C. Rhinelander, Esq., to found a Scholarship, to be denominated the Rhinelander Scholarship.

EDWARD R. JONES, *Treasurer*.

Jan. 2, 1835.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *Eight dollars and fifty cents*, as a Donation from Christ Church, Rye, Westchester county, New-York, at the hands of the Rev. Mr. Chauncey, Rector thereof.

Also *seventy-five cents* from Zion Church, McLean, Tompkins county, advanced for books subject to the order of the Rector.

FLOYD SMITH,
New-York, Jan. 6, 1835. 46 Lumber-street.

THE subscriber in behalf of Mr. Arad Wakelee, has great pleasure in acknowledging the receipt of the following sums, contributed after he left the city: but which sums, together with such others as may be hereafter contributed for his relief, will be held subject to his order.

Wm. G. Peshine,	1 00
Nathan B. Warren, of Troy,	5 00
Henry Rogers,	5 00
	$11 00
Also—	
From Rev. J. Brown of Newburgh, New-York, as a donation, subject to the order of the Rev. N. W. Lyster, missionary at Tecumseh, Michigan Ty.	5 00

FLOYD SMITH,
Jan. 6, 1835. 46 Lumber-street.

GENERAL MISSIONARY SOCIETY.

THE local Agent for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of the following sums since his report of the 27th of December ultimo, viz.

From a Parishioner of Ascension Church, New-York, for the China Mission, *five dollars*.

Thirty dollars to constitute Jacob R. Le Roy, Esq., a Life Member of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

Ten dollars from a Lady for the Greek Mission.

Ten dollars from the same for the China Mission.

Two dollars, being the Sunday offerings of two Children for Domestic Missions.

Three dollars and seventy-nine cents, being two months' contribution to the Domestic and Foreign Missionary Society from the family mite-box.

From the Protestant Episcopal Association of Zion Church, McLean, Tompkins county, New-York, for the Green Bay Mission, *one dollar and fifty cents*.

From a Lady, per Mr. Thomas N. Stanford, *one dollar*, for the Greek Mission.

From Christ Church Association for the promotion of Christianity, New-York, *thirty-seven dollars*, appropriated as follows, viz.—for Green Bay Mission, $26; for Domestic Missions, $8; and $3 for Foreign Missions.

7th Jan. 1835. JAMES SWORDS, *Agent, &c.*

CITY MISSION.

ON behalf of the Mission Church of the Holy Evangelists, the Subscriber gratefully acknowledges the following during the last week, viz.—

From Grace Church, White Plains, a bundle containing quilted under-garments, &c., for the children.

From a friend to the Mission and the Poor, an order for one of Nott's Stoves, with apparatus complete, to be loaned to the Poor.

From Mrs. H., by Miss Carpenter, *several pounds of tea.*	
From Z. for the Poor,	$20 00
From "Amiens," do. do.	20 00
From Miss C. M. H., to be made into garments for the Sunday School Children, one piece of Canton flannel.	
From Mr. Daniel Oakey, by Mr. Robert Gracie,	3 00
For a special case, from the Messrs. R.	4 00
Also, from Mrs. Thomas S. Townsend, a most valuable donation of books for the Sunday-School and Lending Library.	
From Mr. Henry M. Beare, for the Poor,	1 00
	$48 00

Jan. 8th, 1835. HUGH SMITH.

THEOLOGICAL SEMINARY LIBRARY.

From Bard McVickar, the following works:

Papal Usurpation and Persecution, as exercised in ancien and modern times. London, 1712. 1 vol. fol.

Io. Baptista Crispi de Ethnicis Philosophis. Roma, 1594 1 vol. folio.

Moshemii a Institutionum Historiæ Ecclesiasticæ. Helmstadi, 1764. 1 vol. 4to.

The Lives of Holy Saints, Prophets, Patriarchs and Apostles. London, 1681. 1 vol. 4to.

Clavis Peutateuchi, Auctore Jacobo Robertson, S. T. D. Edinburgi, 1770. 1 vol. 8vo.

Physico-Theology, or a Demonstration of the Being and Attributes of GOD, from his Works of Creation. W. Derham. London, 1732. 1 vol. 8vo.

Moore's Hebrew Lexicon, 2 vols.

On part of Committee,
Jan. 8. JOHN MCVICKAR.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums, since the 1st instant.

By the Committee of the Church of the Ascension,		$500 00
Rev. M. Eastburn,		20 00
From the Christian Benevolence Society of St. Stephen's, by J. H. Hurtin,		100 00
From C. F. Harris, annual subscription,		6 00
G. Wisner,		10 00
By the Committee of St. Thomas'—		
From Daniel Oakey,		10 00
By the Committee of the Church of the Holy Evangelists—		
From Wm. Stebbing,	30 00	
Jacob Lorillard through Jesse Peterson,	50 00	
Wm. Hinton,	50 00	
John N. Sayre,	5 00	
B. T. Barnes,	20 00	
R. Whittingham,	10 00	
Samuel M. Culley,	5 00	
C. J. Buckingham,	2 50	
J. Van Vleck	2 00	
Wm. A. Bartow,	2 00	
Lewis Page and Son,	3 00	
Mrs. M. Boyd,	2 25	
A Friend,	2 00	
James Dominick,	2 00	
Miss E. Campbell,	4 00	
H. L. Clussman,	5 00	
Mrs. Purdy,	2 00	
Mrs. Whittingham,	3 00	
Mrs. Hatfield,	2 00	
Miss Metcalf,	3 00	
Wm. Elwell,	5 00	
Several persons,	13 00	
		222 75
The weekly collections in the Church of the Holy Evangelists the last quarter,	176 90	
The Quarterly Collection on Sunday evening, Dec. 28th,	114 41	
		291 31
		$1160 06

LEWIS PHILLIPS, *Treasurer*,
at the Office of the Howard Insurance Company,
54 Wall-street.

THE Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following donations.

From Mr. M. Beadell, for the Infant-school,	$2 00
Mr. Samuel Hoffman, for the poor, by the Protestant Episcopal Press,	4 00
"A member of St. Luke's Church," (Five dollars "for the Infant-school," and fifteen dollars "for the relief of the necessitous.")	20 00
From Mr. Daniel Oakey, by Mr. Robert Gracie,	2 00

For the Infant School, "From a Friend," a piece of flannel and a piece of calico.

By Swords Stanford & Co.—

From Mrs. Robert Gracie, 1 piece Canton flannel, 5 garments and several remnants of calico.

From an unknown friend "for needy children," 2½ dozen pair socks, 2 doz. under garments, 1 doz. towels.

From "A Friend of the Mission Church," 2 children's cloaks, 1 doz. under garments.

He would be unfaithful to the trust committed to him, were he not earnestly to represent to the Christian public, that a very large number within the sphere of his labors, are now suffering from the inclemency of the season. Many parents have not clothing sufficient to make them comfortable, or to enable them to endure, but at the risk of health and life, the exposure which is requisite to obtain the necessary food for their families. Their children, in a multitude of cases, are without any covering for their heads, or protection for their feet. Literally without bread to eat, or raiment to put on. Will not the friends of humanity think of this? In the midst of great earthly comfort will they not remember the poor? The call is urgent, shall it not receive an immediate response? Donations to the address of the subscriber may be left with Messrs. Swords, Stanford & Co., at the Protestant Episcopal Press, or at his residence.

LOT JONES, 192 Allen-street.

Jan. 7, 1835.

PRESS DEPOSITORY,

46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 8th, from the following persons, viz.

Rev. Benj. I. Haight—Henry Barclay—Postmaster, Glastenbury, Conn.—John B. Kirby—Jacob B. Morse, *with remit.* —A. E. Miller—Venerable Archdeacon Wix—John C. Pechin —Postmaster, Brattleborough, Vt.—Wm. H. Hollenbeck—Rev. Henry Gregory—Rev. L. Carter—Postmaster, Hopkinsville, Ky.—Rev. Dr. Ducachet—Postmaster, Cazenovia, N. Y.— Thomas L. Emery—Richard James Kennett, London.

Received by the Gen. Prot. Episc. S. S. Union.

Mr. James Morse, *with remit.*—Rev. John Bristed—Thomas Belknap, 2—Stephen Warren—Rev. A. Sanford, *with remit.*— Venerable Archdeacon Wix—Rev. Benj. Hutchins, *with remit.* —Rev. J. Brown, *with remit.*

EARLY YEARS OF BISHOP HOBART.

JUST PUBLISHED, and for sale at the Press. 46 Lumber-street, price 88 cents. *The Early Years of Bishop Hobart.* By John McVickar, D. D. "The boy is father of the man." —*Wordsworth.*

BISHOP DOANE'S CONSECRATION SERMON.

SECOND EDITION.

FOR SALE,

AT the Protestant Episcopal Press, 46 Lumber-street, price 13 cents, "The Office of a Bishop: A Sermon, preached in Christ Church, Philadelphia, January 14, 1834, at the Consecration of the Rt. Rev. James Hervey Otey, D. D., Bishop of the Diocese of Tennessee; by George Washington Doane, D. D., Bishop of the Diocese of New-Jersey."

EPISCOPAL SUNDAY SCHOOL BOOKS AND REQUISITES.

FOR sale by the "Episcopal Sunday School Union," at its Depository, Protestant Episcopal Press Buildings, No. 46 Lumber-street, rear of Trinity Church, a great variety of Sunday School Books of instruction—the Requisites for Sunday Schools —the Sunday School Library, now consisting of thirty-six volumes of juvenile works, which having received the sanction of the Executive Committee, are stereotyped and published by the "Union" as suitable for the Libraries of Schools in connection with it. Also, about one hundred volumes published by the Trade, but having been read and approved by the Committee of Examination, are allowed to be sold by the "Union" as suitable Library Books.

Full Catalogues both of the "Sunday School Library," and of the Miscellaneous Works, will be gratuitously furnished on application at the Depository.

Liberal deductions made from the prices named in the Catalogue of the works published by the "Union" to Schools in connection with it. Also, for the Holy Days—The Religious Souvenir for 1835, with eight beautiful Engravings; "The Christian Year," in various fancy binding, and a variety of Juvenile Annuals.

FLOYD SMITH,
Business Agent.

RELIGIOUS BOOKS.

FOR sale at the New-York Protestant Episcopal Press, No. 46 Lumber-street, rear of Trinity Church, a full assortment of the BOOK OF COMMON PRAYER, in every variety of size, price, and style of binding, with either the new or old Psalms —the new Psalms bound separately—the Psalms and Hymns bound together; BIBLES in considerable variety; Communicant's Companion; Devotional Sonnets; The PARISH LIBRARY, consisting of thirteen volumes, and in which are included six volumes of the Standard Works, edited by the Rev. William R. Whittingham; the Works of Bishop Ravenscroft; Essays on the Difficulties of St. Paul, by Archbishop Whately; Bishop Sumner's Help to Domestic Instruction and Devotion, consisting of Lectures on the Gospels of St. Matthew and St. Mark, in one volume, and of St. Luke in a second volume; Bishop Blomfield's Manual of Family Prayers; Sacra Privata, by Bishop Wilson; the Weller Tracts from vol. 1 to 8; the M'Ellen Tracts, by the Rev. John A. Clark; the Tracts of the Protestant Episcopal Tract Society, from No. 1 to 78— together with a variety of the other Church Publications of the day.

CHRISTMAS AND NEW-YEAR PRESENTS—Bibles, Prayer-Books, New Psalms and Hymns, &c., elegant bindings.

FLOYD SMITH, Agent.

CHURCH ORGAN.

FOR SALE, a superior toned CHURCH ORGAN, newly built. Description,—Principal, Stop and Open Diapason, Dulciana, Flute and Fifteenth,—seven Stops in all; and room for a Swell and other additions if required. Stands about twelve feet high and seven feet wide.

N. B. The owner has no objection to hire the instrument where his services as Chorister may be wanted. For particulars inquire at 355 1-2 Hudson-street.

For the Churchman.

Worldly Anxiety.

Where'er I turn my thoughtful eyes,
What deep perplexity I view,
No pleasing prospect seems to rise;
The seasons wear a mournful hue:
Succeeding sorrows press on every side,
And threat'ning ills my hapless hours divide.

How oft Religion's powerful balm
Hath smooth'd misfortune's rugged brow,
And hush'd my sorrows to a calm.
Then whence this poignant anguish now;
Are all the triumph's of Religion fled;
Were they the inmates of my heart, or head?

Was there a time when matchless woe
From dire events my heart assail'd:
What healing aids did faith bestow,
That heavenly fountain never fail'd;
Yet now a faithless heart desponding sighs,
And boding fears from every quarter rise.

OCCASIONED BY THE FOREGOING VERSES.

While thus my soul, with worldly care oppress'd,
In mournful numbers, mournful thoughts express'd;
A sacred voice behind me seem'd to say,
"Hast thou so soon forgot the appointed way—
The accustom'd path which holy feet have trod,
Whence dying saints have breathed their souls to God;
What are those radiant forms which look so bright,
With golden crowns and robes of purest white?
Come they from realms of bliss, and soft repose,
From worlds serene where joy unmingled flows?
Come they from where no sighing ones are found
Or sin, or biting cares abound?
Ah no! through tribulation's thorny road,
The try'd and faithful favorites of God,
Cleansed in the blood of the atoning Lamb,
Triumphant over sin and death, they came:
Deck'd in the Saviour's robe of spotless hue,
They enter in, and find the promise true."
Come then, my soul, the secret voice obey,
With strengthen'd hope, pursue thy destined way,
With pious joy embrace the chastening rod,
And love each stripe that brings thee near to God.

Margrittia.

New-York, *March* 21, 1834.

SACRED POETRY.

(*Continued from page* 788.)

Our further notices must be brief. The four hymns attributed to Addison are very pleasing. It is only to be regretted that they are not more in number, and that the God of grace, as well as the God of providence, is not more distinctly recognised in them.

All that can be imagined deficient in Addison's hymns will be found to constitute the glory of Doddridge's. They shine in the beauty of holiness; these offsprings of his mind are arrayed in "the fine linen, pure and white, which is the righteousness of saints;" and, like the saints, they are lovely and acceptable, not for their human merit, (for in poetry and eloquence they are frequently deficient,) but for that fervent unaffected love to God, his service, and his people, which distinguishes them. Blessed is the man who can take the words of this devoted servant of Christ, and say, from similar experience,

"Oh happy day, that fix'd my choice
On Thee, my Saviour and my God," &c.—p. 235.

Or who, sitting down to commemorate the dying love of his Redeemer, can exclaim, "The King of heaven his table spreads," &c., page 232; or sing in higher mood, "Lord of the Sabbath, hear us pray," &c., page 227. And how dwelleth the love of God in that heart, which can hear unmoved, and without praying to be made a partaker of the same spirit, that sweet and humble appeal, "Do not I love thee, O my Lord?" page 187. The fourth verse presents the touchstone of Christian profession, experience, and practice:—

"Hast Thou a Lamb in all thy flock,
I would disdain to feed?
Hast Thou a foe, before whose face
I fear thy cause to plead?"

The hymns of the Rev. Augustus Toplady form a striking contrast with the mild and human tone of Doddridge's. There is a peculiarly etherial spirit in some of these; in which, whether mourning or rejoicing, praying or praising, the writer seems absorbed in the full triumph of faith, and, "whether in the body or out of the body, caught up into the third heaven," and beholding unutterable things. He evidently kindled his poetic torch at that of his contemporary, Charles Wesley; and, though inferior in breadth and volume of flame, yet the light which it sheds is not less vivid and sparkling, while it may be said to be more delicate to the eye, and refreshing to the spirits, than that prodigality of radiance which the rival luminary cast alike on every thing it touched. Page 177, "Rock of Ages, cleft for me," &c., is well known and appreciated. "Deathless principle, arise," &c., page 262, is scarcely suitable to be sung; but it may be uttered by "the dying Christian to his soul," with a joy which he alone can feel, and feel only at the height, in the last moment of time, and the first of eternity. Had this poem appeared without name, it might have been confidently set down as the production of Charles Wesley,—as one of Charles Wesley's loveliest progeny has been fathered upon Augustus Toplady: see page 167, "Christ, whose glory fills the skies," &c.

Another writer, less known than any of the preceding, yet worthy of honor, both for the quantity and the quality of his hymns, was the Rev. B. Beddome, a Baptist minister. His compositions are calculated to be far more useful than attractive, though, on closer acquaintance, they become very agreeable, as well as impressive, being for the most part brief and pithy. A single idea, always important, often striking, and sometimes ingeniously brought out, not with a mere point at the end, but with the terseness and simplicity of the Greek epigram,—constitutes the basis of each piece. Many of these were composed as supplementary applications of the texts, or main topics of his sermons; and they might supply pregnant hints both to ministers and people, who were disposed to turn them to profit in the same manner. His name would deserve to be held in everlasting remembrance, if he had left no other memorial of the excellent spirit which was in him, than the few humble verses, page 370:—

"Let party names no more
The Christian world o'erspread:
Gentile and Jew, and bond and free,
Are one in Christ their Head," &c.

Of Cowper's hymns, the editor of this volume has already spoken in the Introductory Essay to his Poems, among the "Select Christian Authors;" and with respect to the Rev. J. Newton's, he expects to have a future opportunity of delivering his sentiments. He has, however, availed himself of both to enrich the present collection with characteristic specimens.

Hymns of various degrees of merit, (but all in their measure truly valuable for devotional purposes,) by authors, whose names, so far as they could be traced, are attached to their respective compositions in the index, and others, by anonymous writers, will be found in the following pages. Among these, there are not a few which will amply refute the slander that hymns are necessarily the least intellectual or poetical species of literature. That noble ode, page 376, "The God of Abraham praise," &c., though the essay of an unlettered man, claims especial honor. There is not in our language a lyric of more majestic style, more elevated thought, or more glorious imagery; its structure, indeed, is unattractive; and, on account of the short lines, occasionally uncouth, but, like a stately pile of architecture, severe and simple in design, it strikes less on the first view, than after deliberate examination, when its proportions become more graceful, its dimensions expand, and the mind itself grows greater in contemplating it. There is a delightful hymn, page 134, "Jerusalem, my happy home," &c., by an unknown hand; but the hymn itself ought never to be unknown, where there is a Church on earth training up candidates for the Church above. We must not violate the sanctity of this antepast of heaven, by quoting any fragment from it. Let the Christian himself, when his heart is most at home with God, when he is desiring "to depart and be with Christ, which is far better,"—let him *then* turn to this happy expression of his inmost feelings; for it is so meekly and unostentatiously adorned, that, in any other frame of mind, few readers would dwell long upon it.

From the Moravian hymn-book, sundry extracts have been made. Every denomination of Christians has a language peculiar to itself, or rather a peculiar dialect of the mother-tongue of all Christians, in which the most intelligible and acceptable conveyance of evangelical truths may be made to its own members. Now, to strangers, this is not only less touching and beautiful, but frequently awkward, and even offensive. Hymns, therefore, ought always to be judged with a proportionate allowance by persons of different communions; and it requires no great stretch of Christian charity to do this; it is only "allowing for the wind," in calculating the course of an arrow, shot directly at the right mark, but falling short of it, from the archer himself neglecting to make that allowance in taking aim. No hymns *need* this indulgence so much as those of the Moravian Brethren, and none deserve it better; for there are none in which the apostolic determination, to "know nothing save Jesus Christ, and him crucified," is more unremittingly realized. That hymn of of this ancient Church, page 276, "High on his everlasting throne," &c, though considerably abridged from the original, contains one of the most consistent allegories that can be found in verse, on the manner in which it has pleased God, by the ministry of the Gospel, to reclaim a lost world from the desolation which sin hath made. These few samples, out of many in this collection, are here cited to show, that hymns of the purest intrinsic worth, as well as high external embellishment, have been composed by humble men, whose names, though forgotten or cast out on earth, were written in heaven, where their glorified spirits may still be pursuing the occupation they loved below, in singing the new, the old, the everlasting "Song of Moses and the Lamb."

Of the following selection the editor will only say, that he has endeavored to present to the public, under four obvious and convenient heads, (though under each there are specimens which might be transferred to another division,) some of the best hymns of the best authors and collections within his knowledge. Nor can he doubt that, being grounded upon the Scriptures, which were written by inspiration of God, these human imitations of the divine originals will be found "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." One of the most precious uses of the sacred oracles, is their infinite capability of personal application to the mind and the heart, the circumstances and duties of the Christian, in every state of life, in every frame of spirit. Words of comfort, warning, counsel, or rebuke, unconsciously treasured up in the memory, often come home to the soul in unexpected moments, with all the demonstration of revealed truth; nay, sometimes with a power of reality, as though a voice from the excellent Glory had uttered them aloud in our hearing, or the still, small whisper of the Spirit had spoken them to our very selves. These, then, are inestimable means of grace, especially in times of trial and affliction. Now, in a smaller measure, yet in a measure most encouraging and edifying, the words, thoughts, images of hymns, are frequently remembered with delight, and spontaneously adopted, as though they were our own, for prayer, meditation, thanksgiving, and every other purpose, which, as Scripture auxiliaries, they are calculated to answer.

Next to the consecration of the greatest talents to the glory of God who gave them, their employment in the service of man, created in the image of God, fallen from it, and needing restoration by a Saviour, is surely the best and noblest use to which they can be dedicated. Kings are the fountains of honor, and bestow a portion of their own dignity, without lessening it to themselves, in granting offices, titles, and *insignia* of their favor. It is the prerogative of genius to confer a measure of itself upon inferior intelligences. In reading the works of Milton, Bacon, and Newton, thoughts greater than the growth of our own minds are transplanted into them, and feelings more profound, sublime, or comprehensive, are insinuated amidst our ordinary train; while, in the eloquence with which they are clothed, we learn a new language, worthy of the new ideas that are created in us. Of how much pure and exalted enjoyment is he ignorant who never entertained, as angels, the bright emanations of loftier intellects than his own! By habitual communion with superior spirits, we not only are enabled to think their thoughts, speak their dialects, feel their emotions, but our own thoughts are refined, our scanty language is enriched, our common feelings are elevated; and, though we may never attain their standard, yet, by keeping company with them, we shall rise above our own, as trees growing in the society of a forest are said to draw each other up into shapely and stately proportion, while field and hedge-row stragglers, exposed to all weathers, never reach their full stature, luxuriance, or beauty. In the composition of hymns, men of wealthier imaginations, and happier utterance, may furnish to others of susceptible hearts, the means of bodying forth their own conceptions, which would otherwise be a burden to their minds, or die in the birth, without the joy of deliverance. The most illiterate person, who understands his Bible, will easily understand the most elegant or emphatic expression of all the feelings which are common to all; and, instead of being passive under them, when they are excited at particular seasons, he will avail himself of the songs put into his mouth, and sing them with gladness and refreshment, as if they were his own. Then, though, like Milton's, his genius can ascend to the heaven of heavens, or, like Shakspeare's, search out the secrets of nature, through all her living combinations,—blessed is the bard who employs his resources thus; who, from the fulness of his own bosom, pours his divinest thoughts, in his selectest words, into the bosoms of his readers, and enables them to appropriate the rich communications to their personal exigencies, without robbing him, or hindering others from partaking of the same abundant fountain of *human* inspiration,—a fountain flowing, like the oil, at the command of the prophet, from *one* vessel into as many as could be borrowed without exhausting the first, though the whole were filled. If he who pens these sentiments knows his own heart,—though it has deceived him too often to be trusted without jealousy,—he would rather be the anonymous author of a few hymns, which should thus become an imperishable inheritance to the people of God, than bequeath another epic poem to the world, which should rank his name with Homer, Virgil, and "our greater Milton."

After these strong words, but more especially after the freedom and severity which he has exercised in judging the performances of his predecessors, the Editor may offer, with many misgivings, the hymns in the fifth part of the following collection, as his own. Tried by the standard which he has himself set up, every one of them would be found wanting. He might, perhaps, be able to assign reasons for the failure of each, independent of positive incapacity in himself;—but the judgment he leaves with his readers, to whom he humbly presents these gleanings, under the perfect conviction, that they will be throughly sifted, the chaff burnt up, and the grain, if there be any, gathered into the garner of the true Church.

J. M.

Sheffield, *October*, 1825.

From Gutzlaff's History of China.

HISTORY OF PROTESTANT MISSIONS.

(*Concluded from p.* 792.)

In 1817 Milne visited China; and projected, with Dr. Morrison, a plan for the establishment of an Anglo-Chinese college, where Chinese and English youth should enjoy the advantages of learning the Chinese and English languages. They also divided amongst themselves the translation of the remaining part of the Old Testament; and in order to give a more general interest to the mission, Mr. Milne set on foot the Indo-Chinese Gleaner, a quarterly publication of a miscellaneous nature, but containing the most valuable remarks upon Chinese usages, literature and government.

In 1817 many laborers arrived at Malacca. To promote the general interests of the mission, new stations were established at Pulo Penang, Singapore, and Batavia. The unwearied Dr. Milne was not only anxious to show his love for the immortal souls of the Chinese, but he also thought of their poor and wretched persons. To provide in some degree for these, he established a Samaritan society, composed of Chinese and the members of the mission, whose duty it was to bestow paternal care upon the helpless, sick and aged. This society has done incalculable good, and since his death a wealthy Chinese has carried on the benevolent work till this day.

The Anglo-Chinese college very soon numbered 26 students, nearly all of them Malacca born Chinese youths. It required great care and perseverance to instruct them. The Malay language being their mother tongue, they understand the Chinese only partially, and have, therefore, to be instructed in the rudiments of the Chinese and English languages before they can acquire any knowledge. The college formed by degrees a large and excellent library, and the missionaries made frequent use of the books collected. It is only to be regretted that so laudable an institution, which is so well calculated to promote a more liberal intercourse between remote China and the western nations, should have met with so little support from the Christian and literary public in India, Europe, and America. No person, but he who has been on the spot, can form an adequate idea of the difficulties which must be encountered in the instruction of Chinese youth. They are receiving, up to the present moment, a religious, and (so far as they are capable,) a scientific education. Many of those lads have been usefully employed in life: one of them has gone to Peking as translator of western languages to the board of rites; others have been employed in instructing their fellow-countrymen, or as writers in commercial houses. The good seeds sown in the hearts of so many youths, who have studied in the college since its foundation, will surely germinate hereafter, and bring forth fruit a hundred fold.

The excellent Milne, whose whole life was dedicated to his Saviour, whose talents were surprising, whose labors incessant, did not live to see the fruits of his exertions; he died in 1822. The Chinese mission suffered by his death an irreparable loss; though the schools at Malacca (distinct from the college, for instruction in Chinese only,) were increased, and the preaching to the heathen continued. Another eminent laborer, Collie, died when he had acquired a pretty correct knowledge of the Chinese language, and had written several excellent treatises. Others returned home; a few left the mission. By the laudable exertions of a Christian lady, several female schools have been opened, and a few English ladies have acquired a knowledge of the Chinese language, in order to superintend them.

The Chinese mission at Penang has often languished for want of laborers, and the Chinese emigrants of that place have never shown any great interest in the saving doctrines of the Gospel.

Singapore presents ample scope for missionary exertion. More than 6000 emigrants are settled there, and a great number of Chinese junks from Fuh-keën, Canton, Cochin-China, and Siam, visit the port annually. The missionaries have availed themselves of this opportunity, and preached the Gospel to many thousands, whilst they have sent the printed Word of God to the most distant parts of the globe. In Rhio, a neighboring Dutch settlement, the Gospel has been preached to the numerous Chinese planters on the Bintang island. During the residence of a missionary of the Netherland Missionary Society two schools existed. He built also a large hospital, to which the resident Chinese very liberally contributed.

At Batavia the mission has been most vigorously carried on by Mr. Medhurst, an indefatigable missionary, who preaches and distributes tracts throughout the whole island; the author has been witness of his unwearied zeal. He has travelled also in the island of Bali, and penetrated to the gold mines of Pontianak in Borneo, where a small Chinese republic exists. He also spread the word of life on the east coast of the Malayan peninsula, and where one of the first laborers works still with youthful ardor in the cause of the Lord.

But no sphere of the Chinese missionary operations was so successful as the Bankok station, in the capital of Siam. This place is inhabited by several myriads of Chinese, the greater part of whom are natives of the east coast of Canton. On their arrival the missionaries were ordered away by the king, and the distribution of their books prohibited. But these restrictions only served to enhance the value of their books, of which they had imported a great quantity. As they possessed some knowledge of medicine, the government was very soon reconciled to their stay, and even courted their friendship. From the commencement till latterly, this has perhaps been the most flourishing station. The candidates for baptism were very numerous; amongst them was a man of the name of Bun-tae, who, after having received baptism, preached the Gospel with great fervor to his countrymen, and continues to adorn his profession. It was not advisable to increase the number of baptized converts upon the many applications which were made by the Chinese; true conversion is the work of time, and the New Testament teaches us to look up to the Holy Spirit, who alone can effect this wonderful change. Yet the harvest in this extensive vineyard will doubtless be great, when new laborers enter to do the work of faithful evangelists..

At Canton Dr. Morrison, the worthy senior of the mission, who devoted his time and property to the service of his God, and compiled a large Anglo-Chinese dictionary, has carried on the work gradually. An American mission has likewise been established in this provincial city. The senior missionary publishes the Chinese repository, a monthly periodical, which is very valuable, and he teaches several Chinese boys, who have made considerable progress in the knowledge of Christianity. A Chinese monthly periodical has also been lately issued. There are ten native converts—truly a small number—but their minister Afa, a fervent Christian, spreads the Gospel and Christian books in his native district, with very great success. Lately the work has prospered, and the co-operation of Christians in England as well as in America is considerable.

It is now about three years since the first attempts to promulgate the pure Gospel in the maritime provinces, on the east coast of Canton, Fuh-keën, Che-këang, Keang-soo, Shan-tung, Pih-chih-le, Leaou-tung, Formosa, Korea, and Loo-Choo were made; first in a Chinese junk, and then in European vessels. These endeavors have been, beyond expectation, crowned with success; the number of books which has been circulated amongst greedy readers is very considerable, amounting to many thousands. The Chinese government has never interfered. His present majesty, Taou-kwang, requested a copy of all books written upon the pure doctrines of the Gospel; these have been forwarded to him, and he has acknowledged, in the Peking Gazette, the receipt of them, without disapproving of the distribution. Both the kings of Loochoo and Korea have received the Scriptures and tracts upon a variety of subjects. Though it would not be very difficult to effect a missionary establishment, if the trade to the northern ports of China be thrown open, there is at present a great want of able laborers to enter into this extensive vineyard. But as the American churches are sending forth preachers of the Gospel to these regions, it is to be hoped that there will be very soon a great number of men willing to devote their lives to the service of their Redeemer.*

* Milne's Retrospect.—Reports of the Anglo-Chinese College—Chinese Repository.

PEACE.

The political discussions of the present time are calculated to lead the mind with much interest to the prayers, "That it may please Thee to give to all nations unity, peace, and concord,"—and for *Congress*, "That all things may be so ordered and settled by their endeavors . . . . that peace and happiness, truth and justice, religion and piety, may be established among us to all generations." In order to call attention to this subject on the part of those who may be disposed to pass it over without reflection, we give the following extract from Lord Clarendon.—*Episc. Rec.*

"No man can ask how or why men come to be delighted with peace but he who is without natural bowels,—who is deprived of all those affections which can only make life pleasant to him. Peace is that harmony in the state that health is in the body. No honor, no profit, no plenty can make him happy who is sick with a fever in his blood, and with defluctions and aches in his joints and bones; but health restored gives a relish to the other blessings and is very merry without them: no kingdom can flourish or be at ease in which there is no peace,—which only makes men dwell at home and enjoy the labor of their own hands, and improve all the advantages which the air, and the climate, and the soil, administer to them: and all which yield no comfort where there is no peace. God himself reckons health the greatest blessing he can bestow upon mankind, and peace the greatest comfort and ornament he can confer upon states, which are a multitude of men gathered together. They who delight most in war are so much ashamed of it, that they pretend to desire nothing but peace,—that their heart is set upon nothing else. When Cæsar was engaging all the world in war, he wrote to Tully, "There was nothing worthier of an honest man than to have contention with nobody." It was the highest aggravation that the prophet could find out in the description of the greatest wickedness, that "the way of peace they knew not;" and the greatest punishment of all their crookedness and perverseness was, that "they should not know peace." A greater curse cannot befall the most wicked nation than to be deprived of peace. There is nothing of real and substantial comfort in this world but what is the product of peace; and whatsoever we may lawfully and innocently take delight in is the fruit and effect of peace. The solemn service of God, and performing our duty to him in the exercise of regular devotion, which is the greatest business of our life, and in which we ought to take most delight is the issue of peace. War breaks all that order, interrupts all that devotion, and even extinguisheth all that zeal which peace had kindled in us; lays waste the dwelling-place of God as well as of man; and introduces and propagates opinions and practices as much against heaven as against earth, and erects a deity that delights in nothing but cruelty and blood. Are we pleased with the enlarged commerce and society of large and opulent cities, or with the retired pleasures of the country? do we love stately palaces and noble houses, or take delight in pleasant groves and woods, or fruitful gardens, which teach and instruct nature to produce and bring forth more fruits, and flowers, and plants, than her own store can supply her with? all this we owe to peace; and the dissolution of this peace disfigures all this beauty, and, in a short time, covers and buries all this order and delight in ruin and rubbish. Finally, have we any content, satisfaction, and joy in the conversation of each other, in the knowledge and understanding of those arts and sciences which more adorn mankind than all those buildings and plantations do the fields and grounds on which they stand? even this is the blessed effect and legacy of peace; and war lays our natures and manners as waste as our gardens and our habitations; and we can as easily preserve the beauty of the one as the integrity of the other under the cursed jurisdiction of drums and trumpets."

DEVOTIONAL.

"It is the part of wisdom to inquire, before we engage in the service of any master, what are the conditions he proposes, and what are the prospects of advantage attendant upon his service. In the service of God, we shall realize both the promise of the life that is, and of that which is to come. We obtain the best, the essential good of both. In him we possess all things; things present and to come, the world, life and death are ours in all the good they can effect without any of the evil they entail. He turns all our adversities into blessings, and causes all things to work together for our good. We cannot suffer, or enjoy too much; we cannot live too long, or die too soon, while he is conducting us by the safest and wisest methods to the best rewards. The life which we now live, we are, indeed, maintaining in an enemy's country, where we are liable to needful wounds and bruises, but shielded from harm as the 'followers of that which is good.' It is a branch of the river of life which winds its course through rocks and mountains. Its surface may be ruffled by the unevenness and hardness of its channel, but still they hasten and purify it, and it flows on, whether in sunshine or in storm, as with an increasing swell of life. This view of life, and of its varied and trying events is, in the highest degree, consolatory. It is worth more to the heart than the treasures of the world. It is the only view which can give satisfaction to a thoughtful mind. It illumines the entire scene of existence. It prepares us for all the pains which we are not enabled by wisdom to escape. It qualifies us to take, without surprise or complaint, the injury of our feelings, the abuse of our confidence, the death of friends, and the loss of all things, by so connecting them with the adjustments of futurity, that they shall yet be made the subjects of our grateful meditation and joy. Such a view of the great system of causes and agencies by which our condition and enjoyment are hourly affected seems essential to all intelligent repose. There are wrongs and losses, of which our nature is capable, which disqualify the mind and heart for their proper place and influence, and cast a gloom upon every prospect, and which we should be quite unable to bear, if we were obliged to estimate them as annihilations, or suspensions of the proper and rightful interests of our being. The smallest injury of this description could never occur in a just government, without an equivalent provided somewhere, and to be realized, we may not know in what manner. The view, however, that has been taken of this subject, promises not merely an equivalent, but a gain; and this, though it cannot take away pain, endows submission with reason, and relieves our darkness with the sun-light of hope. These suggestions are designed to show that God only is fitted to be our 'portion in this life.' The revelations and promises made to us have an adaptation to the condition and necessities of the soul so provident and exact, that it may be said to contain in itself the evidence of their divine origin, and to discourage and reprove all attempts to find satisfaction out of God. A few may so far escape the evils of life, as to attain what they call satisfaction, but that cannot be intended for our proper good which a few only can acquire, and which is liable to be impaired by accidents that may happen to all. We must have something permanent, indestructible, universal, and adapted to the world of man. No period of our existence is without its demand for something that is not to be found in created comforts, and reason, as well as piety, shuts us up to God."

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"Accustomed to lay a restraint upon our desires, and to do without numerous conveniences and elegancies of life which we cannot command, we are apt to think that nothing is wanting to complete our satisfaction, but a more liberal provision, and a more unrestrained indulgence. We apply our powers to the accumulation of wealth, and our competence soon swells to opulence, but we are as remote as ever from the liberty of desired indulgence; what we had before accounted riches, sinks in our present estimation to incompetence; we contract our expenditures as our stores increase, and think we shall sit down contented, when our revenues are large enough to supply, without danger of entire exhaustion, even the stream of moderate use, and needed expense; or, we relax our efforts, and give ourselves up to all the modes and possibilties of indulgence; become the creature of creatures, and experience the loss of freedom in the loss of restraint; the impatience of crosses and disappointments now rises to anguish; the aggravated violence of the desires opens new sources of agitation and disquiet, and we discover in either process that satisfaction is not attached to the emoluments and pleasures of the world. The principal happiness we obtain, proceeds more from the indagation than the fruition of our object. The alternations of hope and fear, the excitements which accompany the pursuit, divert our thoughts from ourselves, and create a strong interest; but when the pursuit is over and the object secured, the interest subsides, we are left burdened with ourselves, and soon become incapacitated for the enjoyment of the good we possess, by solicitude for that which we want. Hope is on the wing, displaying new colors, and new attractions, as if to draw our attention from the materials of misery and despondence, and one of the most common deceptions which it plays off upon our senses, is the persuasion that there is nothing tried so satisfying as that which is still to be acquired. This quality of mind may be regarded as a provision intended to prevent our settling down into inanity and despair; but as such, it infers a foresight of a tendency to that result, springing from our incapacity of finding satisfaction in any good that is partial, liable to change and decay, and capable of serving us only for a season. This incapacity to be satisfied with any possession, which, if rested in, will prove to be a calamity in the end, and the provision by which its effects are opposed and qualified, so as not to discourage too much our present activity and usefulness, are parts of an arrangement replete with the benevolence and wisdom of God, and which embodies in itself the elements and principles of our nature, and gives the character of transgression and folly to every effort to obtain satisfaction, except in compliance with its admonitions, and in some object against which its injuctions are not felt or recorded."—*Hooker's Portion of the Soul.*

ANECDOTE: A FACT.

A young man was seen to enter a church in time of service—he paused at the entrance—the congregation stared—he advanced a few steps, and deliberately surveying the whole assembly, commenced a slow march up the broad aisle—not a pew was opened—the audience were too busy for civility—he wheeled, and in the same manner performed a march, stepping, as if to Roslin Castle, or the Dead March in Saul, and disappeared. A few minutes after, he re-entered with a huge block upon his shoulders, as heavy as he could well stagger under; his countenance was immovable—again the good people stared, and half rose from their seats, with their books in their hands. At length he placed the block in the very centre of the principal passage, and seated himself upon it. Then, for the first time, the reproach was felt! Every pew door in the house was instantly flung open! But no—the stranger was a gentleman—he came not there for disturbance—he moved not—smiled not; but preserved the utmost decorum until the service was concluded, when he deliberately shouldered his block, and to the same slow step, bore it off, and replaced it where he had found it. The congregation is now the most attentive and polite to strangers of any in America.—*Baltimore paper.*

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